The
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THE KINGDOM OF Darkneſs:

OR

The Hiſtory of Dæmons, Specters, Witches, Apparitions, Poſſeſſions, Diſturbances, and other wonderful and ſupernatural Deluſions, Miſchievous Feats, and Malicious Impoſtures of the Devil.

Containing near Fourſcore memorable Relations, Forreign and Domeſtick, both Antient and Modern.

Collected from Authentick Records, Real Atteſtations, Credible Evidences, and aſſerted by Authors of Undoubted Verity.

Together with a Preface obviating the common Objections and Allegations of the Sadduces and Atheiſts of the Age, who deny the Being of Spirits, Witches, &c.

With Pictures of ſeveral memorable Accidents.

By *R. B.*

Licenſed and Entred according to Order.

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THE

PREFACE.

Obviating the Common Objections and Arguments againſt the Being of Spirits, Witches, &c.

THE Atheiſts and Sadduces of this Age, like ſome of the Antient Heathens, have thought it a great piece of wit to deny the Being of Spirits, and that all ſtories concerning them are either fabulous or to be aſcribed to Natural Cauſes, which fond opinion many Learned men have ſufficiently confuted, and as the examples of former ages and places, ſo the prodigious accidents that have happened in our times in ſeveral parts of the World make it manifeſt beyond

contradiction, that there are Devils infesting the lower World, besides the evidence of Script. which is fully convictive to all sober Christians; Though yet it must be granted the power of God doth so limit and restrain their malice that they can hurt no man nor any other creature, much less any that worship him in truth without permission from him who is God over all the Earth; And as there are many dreadful instances to evince the truth hereof, so Satans possessing the bodies of men, and acting wonderfully in them is a great confirmation thereof; Though it must be granted that it is sometimes very hard to distinguish between natural diseases, and Diabolical possessions, there having been found a very near resemblance. And therefore some Authors have mentioned certain signs, whereby this Infernal Possession is to be distinguished from any other Malady; As the revealing secret things past or to come, which without some supernatural assistance could not be discovered; To speak with strange Languages, or discover Skill in Arts or Science never learned by them; To carry burdens or perform other matters far beyond human strength. To utter words or be heard speaking and yet their lips and tongues not to have any motion. To have their bodies become inflexible, neither to be bended backward nor forward with the greatest force; The Belly to be suddenly puft up & to fall instantly flat again; These among other are thought to be Arguments of a Person possessed

with

with an evil Spirit though very worthy Divines suppose upon Scripture grounds that men may be demoniacal when none of the aforementioned particulars happen to them, and that those of whom we so oft read in the New Testament were of this kind, and the Jews *were of that opinion as is evident by that expression of theirs* Joh. 10. 20. He hath a Devil and is mad, *and in St.* Matt. 17. *We read of one that was Lunatick* and did oft fall into the Fire, and oft into the Water; *Now that he was a person possessed is clear from verse* 18. *where it is said,* Jesus rebuked the Devil and he departed out of him. *And of the same person it is said St.* Luke 9. 39. A Spirit taketh him and teareth him; *It has been commonly thought that in our Saviours time more persons were possessed with evil Spirits than ever before or since, which if it had been true it is very probable some* Jewish *Historians would have recorded it as a thing strange and extraordinary, but since no such observation was made we have no reason to believe it.*

But though some will acknowledge the being of Spirits, and that the bodies of men and women are actually possessed by them, yet they will not believe there are any such desperate creatures as Witches or persons really confederate with the Devil, and several Authors have confidently affirmed that never any did maintain that familiarity with Evil Spirits which is usually dis-

cover'd

ocurst of; It must be granted that many things have been judged to proceed from Witchcraft when it has not been so; The Antipathies and Sympathies of nature, & the Sympathetick powder made without any Magical Ceremonies have been suspected of Witchcraft, and by natural magick imposing the Secrets of Nature ignorant men may be made to believe the assistance of a Supernatural Power; It is likewise as true that a multitude of Lyes and Fables are reported of these Familiarities with Devils, and matters done by his help which are beyond the power of creatures to accomplish; What Stories are related of Incubi and Succubæ, and of men begotten by Devils, not but that the Devil may so delude the fancy of the Witch (of which we shall give instances) that she may really think she has carnal and cursed commerce with them, nor is it impossible for him to assume a deadbody, or to form a lifeless one out of the elements and therewith to debauch his forlorn Votaries, though to imagine Spirits can really generate bodies is irrational.

There have indeed been some men in the World reported to have been thus born, as the inhabitants of the Isle of Cyprus, Arcturus and our Brittish Merlin, also Homer, Æneas, Hercules and Alexander the great, but it is altogether inconsistent with reason, since it is acknowledged by all he cannot bring forth a perfect animal, much less than the most noble creature of the whole creation; It is altogether as false and vain, which

yet

yet ſome grave Authors have related that Witches can transform themſelves or others into other ſort of Creatures, as Horſes, Wolves, Cats, Mice and the like, it being beyond the power of all the Devils in Hell to cauſe ſuch a Transformation, who are no more able to effect it than they can be the Authors of any true miracle, not but that in this caſe likewiſe the Devil may ſo impoſe upon the imagination of Witches as to make them believe they are transformed into Beaſts, of which the following relations will give ſome account, from whence ſome Perſons of worth have been inclined to queſtion whether there were any Perſon ever really confederate with Infernal Spirits or no. Though there are many evincing Argnments to prove the truth thereof.

Eſpecially thoſe taken from the holy Scriptures where Witchcrafts are oft forbidden, and particular mention is made of many who uſed thoſe curſed Arts and familiaritis with the Devil as Jannes and Jambres, Baalam, Manaſſeh, Simon, Elymas, &c. Nor are the reaſons deduced from the hiſtory of the Witch of Endor ſufficiently confuted by theſe Advocates for Witches by pretending that the Witches and familiar Spirits ſpoken of in holy writ were only Juglers; or thoſe who by Legerdemain could do ſtrange feats of activity, ſince the divine Law requires ſuch ſhould be cut off by the Sword of Juſtice, for if theſe Perſons had not confederated with the Devil they could not deſerve ſuch ſtrict ſeverity; So

that these witty men play mere Hocus Pocus *tricks in explicating that Story than the Witch her self did in raising deceased* Samuel.

Besides we have had too often and manifest experience that there are such in the World who hold a correspondence with Hell, and that some have been Teachers and Instructers of others in those cursed Ceremonies for maintaining communion with the Devil, several Books having been writ to that purpose wherein too many of those horrid abominations are set down; Yea it is a certain truth that some have discourst in several Languages, and reasoned notably about sciences which they never learned; They have revealed secrets, discovered hidden Treasures, and told whither stoln goods have been conveyed and by whom; They have caused brute creatures, yea marble Statues to speak and give rational answers, (as the Jews Teraphim *often did,) and sure such things as these cannot be done by the help of meer natural causes, and it must needs be that the practicers of them are confederate with* Satan.

There have likewise been many in the World, who have upon conviction confessed themselves guilty of Familiarity with the Devil; of which we have a multitude of instances in divers Authors, and many in the following Relations, and it is a very vain shift for those who are Patrons for Witches to sham off this Argument by suggesting that these Confessions proceed from the deluded

imaginations

imaginations of mad and melancholy People; Some of them being as free from diſtemperature in their Brains as their Neighbours though it cannot be denied but others have accuſed themſelves of what they were never guilty, their deluded fancies having cauſed them to imagine they have really done thoſe things that were never acted but in their own imaginations; But yet that perſons whoſe Judgment and Reaſon has been free from diſturbance by any diſeaſe ſhould not only acknowledg their curſed confederacy with Satan, and mention the particulers, yea give ocular demonſtration of the truth thereof by diſcovering Marks, Teats, and other Signs made by the Devil upon their bodys and that when examined apart ſeveral ſhould agree in the ſame circumſtances of their Relations, and yet all this ſhould be the meer effect of Melancholy or Phrenſy, cannot without violence to reaſon and common ſenſe be imagined; And as there are Witches ſo they are many times the Cauſes of thoſe ſtrange diſturbances which are in houſes haunted by Evil Spirits of which you have here many examples.

It has been objected, That reputed Witches are generally poor miſerable Creatures, and that if the Devil would do ſuch wonderful things at their command, it is a wonder they cannot command him to fetch them money; To this may be replyed; That certainly the Devil does delude theſe people with the enjoyment of all ſorts of plea-

ſures which they deſire, if not really yet in imagination, which to them is the ſame thing; Now riches not being deſireable but only as they conduce to a pleaſant life, if they can obtain this without them, what occaſion have they for Money; Further they being Perſons of baſe degenerate Spirits, who deſire nothing ſo much as revenge, miſchief and ſatisfying their filthy luſts, and coming as near as poſſible themſelves to the nature of Devils, ſuch a mean way of living may be more ſuitable to their temper, or they may chuſe it to avoid ſuſpition, and to have the greater freedom to practice their wicked Arts.

It is further ſaid that the opinion of Witchcraft is irrational ſince we can hardly imagine that the Devil being ſo full of malice and hatred againſt men ſhould ſuffer any to live when he can ſo eaſily deſtroy them at the command of a Witch; To this I reply that the Devil cannot go beyond his Commiſſion, and it is in Gods power to ſtop his malice when and where he pleaſes, beſides it is very probable that the Laws of the Devils Kingdom do not allow them that freedom, ſince hereby their intereſt would not be carried on which is the ruin of mens Souls, not the deſtruction of their bodys, to which cunning and ſly temptations are more advantagious than open violence, for if men ſhould be thus ſenſible of his malicious practices they might find themſelves too weak to reſiſt, and would therefore run to God for ſuccour, for 'tis moſt certain that neither

ther Devils nor Witches can hurt us without Gods permiſſion.

And they that ſay, It is a wicked and impious Opinion to ſay that God permits and ſuffers ſuch things; *It may then be ſaid to be as impious to affirm that God ſuffers us to be tempted to ſin, yet we are certain he cannot do it without Gods permiſſion as appears by that expreſſion of St. Paul,* He will not ſuffer you to be tempted above what you are able, *&c. So if we acknowledge that God is omnipotent we muſt confeſs that no wickedneſs could be done in the World without his permiſſion ſeeing it is in his power to prevent it, and there is no impiety in affirming that though God of his great mercy may preſerve any man from falling into ſin, yet he is not bound to do it, as we ſee by dayly experience, and if we grant he ſuffers men to ſin why may not he permit Witchcraft? If God ſuffers one man to murther another, why may not he permit Witches to do the ſame thing.*

There is another objection as malicious as frivolous, That if Witches can do ſuch wonderful feats no man can by the light of reaſon diſcover whether our Saviours Miracles are true or not; But let ſuch conſider the vaſt difference between thoſe wonderful works done by the Holy Jeſus and the Impoſtures of Witches, and their different ends, and likewiſe his exemplary life and converſation, and the wickedneſs of Impoſtors, and remember what our Saviour himſelf ſaith;

You

You ſhall know the Tree by its fruits; Can one gather grapes of thorns or figs of thiſtles? *And when they have ſeriouſly thought thereof, this objection would be anſwered. For could any of theſe Pretenders and vile Wretches infallibly cure all diſeaſes by a word of their mouth, or a touch of their hand? Could they raiſe the dead after being buried ſo long as to ſtink in their graves? Could they feed five thouſand with five loaves and two fiſhes? Did the Earth tremble or the Sun grow dark at any of their deaths? were the graves opened, or did any ever ariſe as he in three days and at laſt glorioufly aſcend up to Heaven in ſight of many witneſſes?*

Methinks the manner of our Saviours birth is enough to ſatisfy us herein, That he was born of a Virgin; A glorious Star appeared over the place, A company of Heavenly Angels were ſent to proclaim it, as tydings of joy to the whole World, and that the wiſe Men who had ſeen the Star in the Eaſt came ſo far to worſhip and bring him preſents; Add to theſe, the ſweetneſs of his diſpoſition, the ſincerity of his Doctrine, the holineſs of his life, his tranſcendent knowledge, and Zeal for the glory of God and the ſalvation of men, and certainly theſe are infallible Teſtimonies to prove he was no Deceiver; So that if whatever has been aſcribed to Witches as miraculous were true, or more than has be n believed of them, yet we have not the leaſt reaſon to doubt of our bleſſed Saviours Divinity, who himſelf

has

has told us, That false Christs shall come with signs and wonders able to deceive if possible the very Elect, *which may convince us that many wonderful actions may be done without a Divine Commission which may seem to be acted by a Divine power, but doubtless his Faith is weakly grounded, and he is in a very deplorable condition that from thence concludes any thing against the Saviour of Mankind, and the Son of God blessed for ever.*

Lastly as to Apparitions, That Spirits have sometimes really as well as imaginarily appeared to Mortals in the World is amongst sober men beyond controversy, and that such things were of old taken notice of we may rationally conclude from St. Luke 24. 37. *where it is said,* The Disciples were terrified and affrighted, and supposed they had seen a Spirit; *And it is observable that such frightful Spectters do most frequently shew themselves in places where the Gospel is not preached, and therefore the Dæmons did generally infest the Gentiles and Heathens of old, as also the* East *and* West Indies *of latter times, of which we have many instances related by credible Historians.*

It would be both tedious and impertinent to answer all that witty men may object against the truth of the most obvious Opinion, and therefore I shall say no more in confutation of the common quarrels raised by such Persons upon this subject, but only add, That having already published somewhat

ſomewhat of this kind in a Book called Wonderful Prodigies of Judgment and Mercy; *And in another intituled* Extraordinary Adventures, Diſcoveries and Events, *with ſome few in* The Hiſtory of the Kingdoms of *Scotland and Ireland, the general acceptance they have found hath incouraged me to preſent the Reader with another Collection of Ancient and Modern Hiſtorys concerning Spirits, Witches and Apparitions,* &c. *which I doubt not will meet with as much favour as the former.*

R. B.

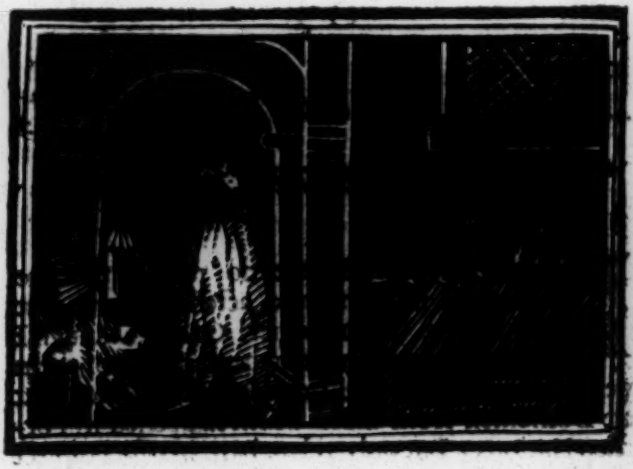
THE

THE HISTORY OF *Dæmons, Spectres, Witches, Apparitions,* &c.

IN this Collection I have no reſpect to time when theſe matters were acted, ſo as to put them into a Chronological Order, though I ſhall ſet down the years wherein moſt of them were done; Neither will I divide the Hiſtories that are Domeſtick from thoſe which happened in Forreign Nations; But only relate bare matters of Fact as I find them recorded by credible Hiſtorians, without much inlarging upon Reflections or Advertiſements, having already premiſed what may be thought worth anſwering in the preceding Preface, and will therefore proceed with that brevity and perſpicuity which it becomes an unintereſted Perſon to uſe, wherein I ſhall indifferently ſet down the Relations of Dæmons, Witches, Spirits, Apparitions, and other remarkable Accidents, without diſtinguiſhing them into particular Heads or Chapters.

I.

IN 1679. the houſe of *William Morſe* at *Newberry* in *New-England* was ſtrangely diſquieted by a Dæmon; After theſe troubles began he was adviſed to write down the particulars, of which he gave the following Account; *December* 3. in the night he and his Wife heard a noiſe upon the roof of his houſe as if ſticks and ſtones had been thrown againſt it with great violence, upon which he roſe but could ſee nothing, and locking the doors faſt returned to bed; About midnight they heard an Hog making a great noiſe in the houſe, ſo that he aroſe again,



and found a great Hog in the room below, the door being ſhut, which he opening it ran out; *Decemb.* 8. in the morning five great ſtones and bricks were thrown by an inviſible hand in at the weſt end of the houſe, and while the man's wife was making the bed, the Bedſtead was lifted up from the floor, and the Bedſtaff flung out of the window, and a Cat thrown at her, a long Staff danced up and down in the Chimney, a burnt brick and a piece of weather-board were thrown in at the window. The man at

his

his going to bed put out his Lamp, but in the morning found the Sawcall taken away, and yet after it was again unaccountably brought to the same place. The same day the long Staff was hung up by a line and swung to and fro, the man's wife laid it on the fire but could not hold it there inasmuch as it forcibly flew out, yet after much ado with her husbands assistance they made it burn. A shingle flew from the Window though no body near it, many sticks coming in at the same place, one of which was so ragged that it could enter the hole but a little way, whereupon the man pusht it out, a great Rail likewise was thrust in at the window so as to break the Glass.

Another time an iron hook which hung on a nail violently flew up and down, also a Chair flew about, and at last fell on the Table where Victuals stood ready to eat, and was like to spoil all had they not nimbly saved some of the Meat with the loss of the rest, and the overturning of the Table. The People were sometimes barricado'd out of doors, when there was no body to do it, and a Chest was removed from one place to another, no hand touching it. Three Keys being tyed together one was taken from the rest, and the other two flew about making a great noise by striking against each other. But the greatest part of the Devils feats were mischievous, though herein he was sometimes antick enough, wherein the chief sufferers were the man, and his wife, and grandson, the man especially had a share in these Diabolical Molestations. Sometimes they could not eat their Suppers quietly, but had the ashes on the hearth before their eyes thrown into their Victuals, and upon their heads and cloths, so that they were forced up into their Chambers, but had no rest there, for one of the mans shoes being left below, was filled with coals and ashes, and thrown up after them; Their light was beaten out, and they being laid in their bed with their little Boy

between

between them, a great ſtone from the floor of the loft weighing about three pound was thrown upon the mans ſtomach, and he turning it down on the floor, it was again thrown upon him; A box and a board were likewiſe thrown upon them all, and a bag of hops were taken out of their Cheſt, wherewith they were beaten till ſome of the hops were ſcattered on the floor, where the bag was then laid and left.

Another evening when they ſate by the fire the aſhes were ſo whirl'd at them that they could neither eat their meat nor endure the houſe; A Peel ſtruck the man in the face, an apron hanging by the fire was flung into it, and ſinged before they could ſnatch it off. The man being at Prayers with his Family a broom gave him a blow on his head behind, and fell down before his face. Another day when they were winnowing barley ſome hard dirt was thrown in, hitting the man on the head, and both the man and wife on the back, and when they had made themſelves clean they tryed to fill their half buſhel, but the foul corn was in ſpite of them often caſt among the clean, and the man being divers times thus abuſed was forced to give over what he was about. *Jan.* 23. In particular he had an Iron pin thrown at him twice, his Inkhorn was taken away while he was writing, and when by all his ſearch he could not find it, at laſt he ſaw it drop out of the air down by the fire; A piece of leather was twice thrown at him, and a ſhoe was laid upon his ſhoulder which he catching at, was ſuddenly ſnatcht from him; An handful of Aſhes were thrown in his Face and Cloths, and the Shoe was then clapt on his Head, upon which he clapt his hand holding it ſo faſt that ſomewhat unſeen pulled him with it backward on the floor.

Next night as they were going to bed a loft ladder was thrown againſt the door and their light put out, and when the man was abed he was beaten with a heavy pair of leather Breeches, plucked by the hair of his head and beard, pinched, ſcratcht, and his bed-board

bed-board taken from him; Yet more, next night when in bed his bed-board riſe out of its place though he uſed all his ſtrength to keep it in, one of his bodkins were brought out of the next room into his bed and did prick him, the cloths wherewith he hoped to ſave his head from blows were violently plucked from thence; A night or two after the man and his wife both received a blow upon their heads, but it was ſo dark they could not ſee the ſtone that gave it, the man had his cap pluckt off his head while he ſate by the fire. The night following they went to bed with their cloths on becauſe of their late diſturbances, and the man, wife, and boy preſently felt themſelves pricked, and upon ſearch found in the bed a bodkin, knitting-needle and two ſticks ſharp at both ends. He likewiſe received a great blow on his thigh, and on his face which fetcht bloud, and while he was writing a Candleſtick was twice thrown at him, and a great peice of Bark feircely ſmote him, and a pail of water was poured out without hands. *Jan.* 28. Frozen clods of Cow dung were divers times thrown at the man out of the houſe in which they were; His wife went to milk the Cow, and received a blow on her head, and ſitting down to her milking work had divers times Cow dung thrown into her pail; The man tryed to ſave the milk by holding a Piggin ſideways under the Cows belly, but yet the dung would fly in and the milk was made only fit for Hogs; That night aſhes were thrown into the broth provided for ſupper ſo as they could not eat it; Aſhes were likewiſe often thrown into the mans eyes as he ſate by the fire, and an iron Hammer flying at him gave him a great blow on the back; The woman going into the Cellar for beer a great iron peel flew and fell after her through the Trap-door of the Cellar, and going thither again afterward upon the ſame account, the door was ſhut down upon her, and the Table came of it ſelf and lay upon the door, which the man was forced to remove-

ere

ere his wife could be releaſed; Next day while he was writing a diſh went out of its place, leapt into the pail and threw out water upon the man, his Paper and Table, ſo that he could not proceed; his Cap jumpt off his head, and on again, and the pot-lid leapt off from the pot into the kettle on the fire.

Feburary 2. While he and his Boy were eating cheeſe it was ſnatcht from them and after found under an Apron and a pair of Breeches on the Table; Alſo from the fire roſe little ſticks and aſhes which flying on the man and his boy made them in a dirty pickle.

But as for the Boy now ſpoken of, much muſt be ſaid concerning him as a principal ſufferer in theſe afflictions; For *December* 18. He ſitting by his Grandfather was hurried into great motions, and the man thereupon took him and made him ſtand between his legs, but the Chair danced up and down, and had like to have caſt both man and boy into the fire, and the Child was after flung about in ſuch a manner as they feared his brains would have been beaten out; In the evening he was again toſſed as before, and the man endeavoured to hold him, but in vain. The Lad was ſoon put to bed, and they heard an huge noiſe, and demanded what was the matter, he anſwered that his Bedſtead leaped up and down; The man and his wife went up and found all quiet, but had not been there long when they ſaw the board by his bed trembling, and the bed-cloths flying off him, which they immediately put on, and were as ſoon off again, ſo for quietneſs they took him out of his bed.

Dec. 29. The Boy was violently thrown to and fro; they carried him to the houſe of a Doctor in the Town and there he was free from diſturbance, but returning home at night his former trouble began, and the man taking him by the hand they were both almoſt thruſt into the fire. They put him to bed, where the cloths were again pluckt off him, the bed-board ſhook, and there were the ſame dreadful noiſes as before;

before; They took him up designing to sit by the fire, but the doors clattered, and the chair was thrown at him; Therefore they carried him to the Doctors house and that night all was well; Next morning he came home quiet, but as they were doing somewhat he cried out he was prickt on the back, they lookt and found a three grained fork sticking strangely there; which being carried to the Doctors, himself said it was his, and the Doctors Servant affirmed the Fork was seen at home after the boy was gone; The Boys vexations continuing, they left him at the Doctors, where he was free some time, and then again complained he was pricked, upon search they found an Iron Spindle sticking below his back, he complained he was prickt still, they look further and found pins in a paper sticking to his Skin, he once more complain'd of his back, and they discovered a long iron, a boul of a Spoon and a peice of a pansheard, they lay down by him on the bed, with the light burning, but he was twice thrown from them, and the second time quite out of the bed, in the morning the bed was tossed about with such a creaking noise as was heard by the Neighbours; In the afternoon several Knives were one after another brought and put into his back, but pulled out by the Spectators; Only one knife which was missing seemed to the standers by to come out of his mouth; He was bid to read, whereupon his book was taken and thrown about several times, and at last hit the boys grandmother on the head; Another time he was thrust out of his Chair and rolled up and down with loud outcryes heard that all was one fire, yea he was three times dangerously thrown into the fire and very hardly preserv'd by his friends. The boy likewise for a long while together made a noise like a Dog, and sometimes like a Hen with her Chickens, and could not speak rationally.

Particularly *Decemb.* 26. He barkt like a Dog and clockt like a Hen, and after long straining to speak said

ſaid, *There's* Powel *I am pinched*; His Tongue likewiſe hung out of his mouth, and could by no means be forc't in till his fit was over, and then he ſaid, *It was forc't out by* Powel. He and the houſe alſo had reſt after this till *Jan.* 9. When the Child becauſe of his intolerable ravings lying between the man and his wife, was pulled out of the bed, and thrown with amazing and dangerous force againſt the bedſtead boards. In the day time he was carried beyond all poſſibility of finding him; His Grandmother at laſt ſaw him creeping on one ſide, and dragged him in, where he lay miſerable lame, but recovering his ſpeech he ſaid, *He was carried above the Doctors houſe, and that* Powel *carried him, and then had him into a barn throwing him againſt the Cart-wheel there, and after thruſting him out at a hole.* And accordingly they found ſome of the threſhold barley hanging on his cloths.

Another time falling into a ſwoon, they forced ſomewhat into his mouth for refreſhment, but it was turned out as faſt as they put it in, ere long he came to himſelf, and ſeem'd willing to eat, but the meat would forcibly fly out of his mouth, and when he was able to ſpeak he ſaid, Powel *would not let him eat*; Having obſerved the Boy to be beſt at a Neighbours houſe, the man carried him to his daughter three miles off; The Boy was very antick as he was going, but at length made a grievous hallowing, and when he came thither, he threw a great ſtone at the maid of the houſe, and fell to eating aſhes. Being afterwards at home, they had reſt a while, but *Jan.* 19. In the morning he ſwooned and coming to himſelf roared terribly, and eat aſhes, ſticks, and rug yarn. Next morning there was ſuch a dreadful racket with the boy that the man and his wife took him to bed to them, whereupon a bedſtaf was thrown at them, and a Chamber-pot with its contents poured upon them, and they were ſeverely pinched; The man being about to riſe his cloths were divers times pluckt

from

from him, himself thrust out of the bed, and his Pillow thrown after him. The Lad likewise had his cloths oft pluckt off him in these winter nights, and was wofully disturbed with these malicious devilish tricks till it pleased God to restrain the wicked Dæmon.

All this while the Devil did not use to appear in any visible Shape, only they would think they had hold of the hand that scratched them, but it would give them the slip, and once the man was discernably beaten by a fist, and an hand got hold of his wrist which he saw, but could not catch, and the likeness of a Blackmore Child appeared from under the Rug and Blanket where the man lay, and it would rise up, fall down, nod and slip under the cloths when they endeavoured to clasp it, never speaking any thing. Neither were many words spoken by Satan all this time, only once having put out their light they heard a scraping on the boards, and then a piping and drumming on them, which was followed with a voice singing *Revenge, Revenge, Sweet is Revenge*; Who being much terrified thereat called earnestly upon God, the issue of which was, that suddenly with a mournful note there were six times over uttered such expressions. *Alas! Alas! Me knock no more, me knock no more,* and now all ceased. *William Morse* does further affirm that a Seaman being a Mate of a Ship coming often to visit him told him, *That they wronged his wife who suspected her to be guilty of Witchcraft, and that the Boy his Grandchild was the cause of this trouble, and if he would let him have the Boy one day he would warrant him his house should be no more troubled*; To which he consented, and next morning betimes the Mate came, and the Boy was with him till night, after which his house he saith was not for some time molested with Evil Spirits.

Thus far is the Relation of this Dæmon, but the true reason of this disturbance is not yet certainly known,

known, some as was said, suspected *Morses* Wife to be guilty of Witchraft. One of the Neighbours took apples which were brought out of the house and put them into the fire upon which their own houses were much disturb'd. Another Neighbour caused an horshoe to be nailed before the doors, and as long as it remained so, they could not perswade the suspected Person to go into the house, but when the horshoe was gone she presently visited them; The vanity and superstition of these experiments deserves to be exposed, since the Dæmons whom the blind Gentiles of old worshipped told their Servants that such things as these would very much affect them, yea and that certain Characters, Signs, and Charms would render their Power ineffectual, and accordingly they would become subject when their own directions were obeyed. It is sport to the Devils to see silly men thus deluded and made fools of by them. Others suspected that one *Powel* a Seaman who was thought to be a Conjurer set the Devil on work thus to disquiet *Morses* family, or it may be some other thing yet reserved in the secrets of providence might be the true Original of all this trouble, *Essay of Provid. p.* 142.

II.

VEry observable is the Narration concerning *Ann Bodenham* a Witch who dwelt at *Fisherton-Anger* near *Salisbury* in *Wiltshire* as it is related by *Edmond Bowyer* an eye & ear-witness of several Passages. This miserable woman did not conceal her Skill in foretelling things to come, helping people to stolen goods, and such other feats that the more remarkable sort of Witches and Wizards pretend to. Among others one *Ann Style* Servant to *Richard Goddard* Esquire of the close in *New Sarum* resorted to her, who was sent by Mr. *Mason* this *Goddards* Son in law to learn of the Witch what the event of a Law suit would be which he designed to commence against his Father. The maid gave her three Shillings, and desired

her

ſwer, who took her ſtaff and therewith drew a
about the houſe and then took a book carry-
over the circle with her hands, after that ſhe
green glaſs on the book, and placed within the
an earthen pot of Coals wherein ſhe threw

ething which cauſed a very noiſom ſmell, and told
maid ſhe ſhould not fear whatever happened for
they would come, and ſo calling *Belzebub Tor-*
tor, *Satan and Lucifer* appear, there ſuddenly aroſe
ry high wind which made the houſe ſhake, and
ently the back door flying open there came five
its, as the maid ſuppoſed, in the likeneſs of ragged
s, ſome bigger than others and ran about the
ſe where ſhe had drawn the Staff; and the Witch
w upon the ground crums of bread which the
it pickt up, and leapt often over the pan of

coals in the midſt of the Circle, and a Dog and Cat of the Witches danced with them. After ſome time the Witch looked again in her Book, and threw ſome great white Seeds on the ground which the Spirits likewiſe pickt up. In a ſhort time the wind was laid, and the Witch going forth at the back door the Spirits vaniſhed, after which ſhe told the Maid, *That Mr.* Maſon *ſhould demand fifteen hundred pound, and one hundred and fifty pound a year of Mr.* Goddard, *and if he denied it he ſhould proſecute the Law againſt him, and go away from his Father and then he ſhould gain it*; which Meſſage the Maid brought back to Mr. *Maſon.*

The ſame Maid was ſent again a while after by her Miſtreſs upon ſuſpition that her two Daughters in-Law deſigned to poyſon her (of which they were unjuſtly accuſed.) To inquire of the Witch in what part of the Houſe the Poyſon was which was to be given her Miſtreſs, hereupon ſhe took her ſtick as before, and making therewith a Circle, the Witch roſe forthwith, then taking a Broom ſhe ſwept over the Circle and made another, and looking in her Book and Glaſs as formerly, and uſing ſome words ſoftly to her ſelf, ſhe ſtood in the Circle and ſaw *Belzebub Tormentor, Lucifer and Satan* appear. There came firſt a Spirit like a little Boy as ſhe thought which then turned into another ſhape like a Snake and then into the form of a ſhagged Dog with great eyes which went about in the Circle, in the midſt whereof ſhe ſet an earthen pan of coals wherein ſhe threw ſomething which burnt and ſtank, and then the Spirit vaniſhed, after which the Witch took her Book and Glaſs again, and ſhewed the Maid in the Glaſs Mrs. *Sarah Goddards* Chamber, the colour of the Curtains, and the bed turned up the wrong way, and under that part of the bed where the boſter lay ſhe ſhewed the Poyſon in a white Paper. The Maid then returned home and declared what ſhe had ſeen; If any one will object that thoſe were

re-

really ſome poor ragged Boys who had complotted with *Ann Bodenham* to get money upon pretence of conjuring, yet the loudneſs of the wind and forcible ſhaking of the houſe with the Magical words and Ceremonies, but eſpecially the transformation of one of them into a Snake and ſhagged Dog with ſtaring eyes may make it appear to be a feat far above all humane art or wit whatſoever.

The ſame *Ann Styles* was ſent to her a third time to procure ſome exemplary puniſhment upon Mr. *Goddards* two Daughters, who were unjuſtly aſperſed with deſigning to poyſon their Mother-in-Law. The Witch receiving her errand made a Circle as formerly, and ſet her pan of coals within it, and having uſed the ſame Words and Ceremonies as before five Spirits like little ragged Boys appeared whom the Witch commanded to go along with the Maid to a meadow at *Wilton*, which ſhe ſhewed in a Glaſs, and there to gather Vervine and Dill; Forthwith the ragged Boys ran before the Maid, and ſhe followed them to the ſaid Meadow, they looked about for the Herbs, and removed the Snow in two or three places before they could find it, and at laſt found ſome, and brought it away, and returning again to the Witch, the Maid ſaid ſhe found her paring her nails in the Circle; She then took the Herbs and dried ſome to powder, and the leaves of the reſt; threw bread to the Boys and they eat and danced as formerly, and then the Witch reading in a Book they vaniſhed. The Witch gave the Maid the powder in one paper, and the leaves in another, and the paring of her nails in a third, all which ſhe was to give her Miſtreſs; the powder was to be put in the young Gentlewomans drink, or broth to rot their Guts in their bellies, the leaves to rub about the brims of the pot to make their teeth fall out of their heads, and the paring of her nails to make them drunk or mad. The Maid having delivered all with theſe directions, her Miſtreſs laughed and

ſaid, *That is a very brave thing indeed*, but ſhe ha
the diſcretion not to uſe any of it.

After this the Maid being adviſed by Mr. *Goddar*
Family to go to *London*, ſhe went firſt to the Witc
and acquainted her therewith, who asked her, whe
ther ſhe would go high or low, ſays the Wench
What do you mean by that, ſhe replied, *If you will g*
High you ſhall be carried to London *in the Air, and b*
there in two hours, but if you go Low you ſhall be take
before you come to Sutton *Towns end, unleſs you have*
help; But before they parted the Witch earneſtly de
ſired the Maid to live with her, and told her if ſhe
would do ſo ſhe would teach her to do as ſhe did
and that ſhe ſhould never be taken. Then the Mai
asked her what ſhe could do; you ſhall know pre
ſently, ſays the Witch, and immediately there ap
peared the ſhape of a great black Cat lying along th
Chimney, which the Maid imagined was the Witc
her ſelf, and was much affrighted, whereupon th
Witch appearing again in her own ſhape ſaid, *I ſe*
you are afraid and willing to be gone, if you are, do n
ſpeak againſt your Conſcience; The Maid replyed ſh
was willing to go and not live with her; The Witc
ſaid ſhe muſt ſeal to her Body and Bloud not to di
cover her, which ſhe aſſenting to, the Witch mad
a Circle and did as before, when there appeare
two Spirits in the likeneſs of great Boys with lon
ſhagged black hair, and ſtood looking over he
ſhoulder, the Witch pricked the forefinger of th
Maid with a pin, and ſqueezed out the bloud whic
ſhe put into a pen, and gave it the Maid holding he
hand to write in a great Book, one of the Spirit
likewiſe laid his claw or hand on the Maids, whi
ſhe had done, the Witch ſaid *Amen*, and made th
Maid ſay ſo too, and the Spirits ſaid *Amen*, *Am*
Then the Spirit bit a piece of Silver and gave it t
Witch, and ſhe to the Maid, and alſo ſtuck two p
in the Maids headcloths, and bid her keep them a
be gone.

T

The reaſon that *Ann Styles* deſigned to go to *London* was, that her Miſtreſs having falſly accuſed the two young Gentlewomen of deſign to poyſon her, they to clear themſelves went to all the Apothecarys ſhops in *Salisbury* to inquire who had lately ſold any Arſinich, and found that this very maid had been imployed by her Miſtreſs to buy an ounce and an half, and to put it under Mrs. *Sarahs* bed thereby to raiſe ſuſpition of ſome evil intent in them againſt her; Having made this diſcovery her Miſtreſs perſuaded the maid to go ſhift for her ſelf and prevent the trouble and diſgrace of being brought before a Juſtice, when ſhe was gone, ſome having notice ſhe was run away, purſued and overtook her near *Sutton* as the Witch foretold, and carrying her into an Inn ſhe freely confeſſed what hath been related, and giving them the peice of money and the two pins, ſhe ſaid ſhe ſhould be troubled for not keeping theſe things ſecret, the Devil having forewarned her of it, and accordingly ſoon after being committed to *Sarum* Jayl, ſhe fell into deſperate Fits and Agonies ſo that ſix men could not hold her, and once ſhe was caught up ſo high that her feet touched their breaſts; Another time being miſerably tormented about midnight ſhe cryed out, *The Devil will carry me away*, and was thereupon pull'd from them that held her, and thrown from the low bed where ſhe lay to the top of an high bed, with her cloths torn off her back and a peice of her skin torn away. The candle on the table was thrown down and put out, at which time there being a little Boy almoſt aſleep he was waked and ſo affrighted at the noiſe that he had no power to go out of the room with the reſt, but ſtayed there and ſaw a ſpirit like a great black man without a head ſcuffling with the Maid, who took and ſet her in a chair, and told her; *She muſt go with him, he was come for her ſoul which ſhe had given him*; The Maid anſwered, *Her ſoul was none of her own to give, and though he had already got her bloud, yet her ſoul he ſhould never have*, and after

tumbling and throwing her about awhile he diſappeared. Now what the Boy heard and ſaw could be no fancy but a real object, eſpecially conſidering the condition of *Ann Bodenham* the Witch at that time, who being apprehended upon the Maids information and committed to the ſame Priſon, in another Chamber was ſeen at that inſtant with her cloths off in her chains running about like mad, and being askt the reaſon replied; *She could not keep her bed but was pulled out by violence, and pray*, ſays ſhe, *what's the matter in the Maids Chamber?* Nothing ſaid they but a child is not well; *Do not you lie to me*, ſaid ſhe, *I know what is the matter as well as your ſelves?*

After this the Maid not having taken any reſt ſeveral days nor nights, and being under moſt grievous hurryings & tortures of body, the Witch was brought into the room utterly unknown to her, but had no ſooner ſet her foot within it when the Maid gaved moſt hideous glance with her eyes, and preſently ſhut them, falling aſleep in a moment wherein ſhe continued three hours ſo faſt as not to be wakned by any art or violence whatſoever, as by ſtopping her breath, putting things up her Noſtrils, holding her upright, ſtriking her, and the like. The Witch alſo declared her unwillingneſs that ſhe ſhould be wakened crying out, *O pray by no means wake the Maid, for if you ſhould, I ſhall be torn in peices and the Devil will fetch me away bodily*; But as ſoon as the Witch was gone, the Maid wakened of her ſelf and was at eaſe, the Devil as ſhe ſaid, having gone out of her ſtomach, but doing her no violence, only making her body tremble a little, and then the Witch began to cry and roar out, *The Devil will tear me in peices.*

The Witch being brought to her Tryal at the Aſſizes the Maid was the chief evidence againſt her, who witneſſed againſt her with ſo much earneſtneſs and ſeriouſneſs of mind and ſuch free and confident appeal to the Witch her ſelf that all preſent were convinced ſhe ſwore nothing but the truth, and after the Witch was

was condemned the Maid wept flouds of tears, bewailing her own wickedneſs and madneſs, and wiſhing the Witch might be repreived. The Witch boaſted to Mr. *Tuckers* Clark ſhe had a purſe hung about her neck in a green ſtring wherewith ſhe could do many feats, and that if they would give her half a Dozen of Ale ſhe would make a Toad leap out of it. She confeſſed to Mr. *Langley* of *Salisbury* that ſhe lived with Doctor *Lamb* and learned the art of raiſing Spirits from him, and that ſhe could cure diſeaſes by charms and ſpells and diſcover ſtoln goods, and ſhew any one the Theif in a glaſs, and he asking her for the Red book half writ over with bloud, being a Liſt of the names of thoſe that had ſealed to the Devil, ſhe denied not the knowledg of the book, but ſaid it was with one in *Hampſhire*; ſhe alſo profeſſed that ſhe uſed many good Prayers and ſaid the Creed backward and forward, and prayed to the Planet *Jupiter* for the cure of diſeaſes. She alſo acknowledged ſhe had a book of Charms whereby ſhe raiſed Spirits which was worth thouſands of other books, and that there was a particular charm in it for finding a hidden Treaſure. She affirmed ſhe was ſure there were Spirits to be raiſed and that there was no hurt in them ſince they would keep people from harm. At the Jayl and before the Judges ſhe was ſearcht and there was found on her ſhoulder a certain Mark or Teat about the bigneſs of a womans nipple hollow and ſoft with a hole in the top. The Powder aforementioned was likewiſe ſhown there, with the peice of money that the Spirit bit, and the Witch gave to the Maid; The hole alſo in the Maids finger was then ſhown out of which the bloud was ſqueezed; It was obſerved that when the Maid recovered out of her Fits the Spectators ſaw a black ſhade come from her, whereupon ſhe preſently came to her ſelf.

Notwithſtanding theſe and many more plain and evident circumſtances ſome Perſons had the confidence to affirm that *Ann Bodenham* was no Witch,

becauſe ſhe denied it to the laſt, though the Mai
ſwore the whole truth as it was, even to the hazar
of her own life, which the Witch indeed denies fo
the ſaving of hers, and 'tis no wonder that one wh
would bid a pox on the Hangman when he aske
her to forgive him at her death, ſhould lye and im
pudently deny any thing to ſave her own life. To
conclude, there being ſo many circumſtances whic
do fully evince her to be a Witch, and that ſhe ha
the power of raiſing Spirits, and doing ſeveral othe
Supernatural Actions it cannot but gain full aſſen
from any man whom prejudice and obſtinacy ha
not utterly blinded that what the Maid confeſſe
concerning her ſelf and the Witch is moſt certainl
true. She was executed at *Salisbury* in 1653. *Edw. Bowyers* Narrative.

III.

IN 1642. One Mother *Jackſon* was Arraigned an
Condemned at *Newgate* in *London* for bewitch
ing one *Mary Glover* a Merchants Daughter in *Thames-ſtreet*, whereupon one Dr. *Bancroft* informed th
then L. C. Juſtice that Mother *Jackſon* was wronge
and that the Maid did counterfeit, who thereupo
ordered Sir *J. Crook* then Recorder of *London* t
make tryal of them at his Chamber in the Templ
The Maid being ſent for came with her Mother an
ſeveral Neighbours, and an hour after the Witc
was brought in diſguiſe like a Countrey Market-wo
man with a muffler about her face, an old hat, an
a ſafeguard ſpattered with dirt, when ſhe entred th
Chamber the Maid ſuddenly fell backward upon th
floor, her eyes ſunk into her head, her tongue wa
drawn to her throat, and her mouth drawn up t
her ears, her body became ſtiff and ſenſeleſs; He
lips being cloſe ſhut an audible voice came out o
her Noſtrils ſaying, *Hang her, hang her*; The Recorder then called for a Candle, and a ſheet of paper
which being lighted he held the flame to her han
till it bliſtred, the bliſter broke and water came ou
which

which dropt on the floor, the Maid lying ſenſeleſs like a dead body, with the voice ſtill coming out of her Noſtrils ſaying, *hang her, hang her.* Then the Recorder called for a long pin which he held in the flame of the Candle till it was very hot, and thruſt the head of it into her Noſtrils to try if that would make her ſneeze, wink, bend her brows, or ſtir her head, but nothing moved her lying ſtill as dead.

A Worthy Divine then preſent told the Recorder that he had often pray'd with the Maid, and when he concluded with the Lords Prayer as ſoon as he pronounced that Petition *but deliver us from evil*, the Maid was toſt and ſhaken as a Maſtiff Dog worries a little one; Then the Recorder bid the Witch rehearſe the Lords Prayer which ſhe did till ſhe came to thoſe words, *but deliver us from evil*, which ſhe skipt over, and would by no means be brought to ſay; Then they bid her ſay the Creed which ſhe did till ſhe came to *Jeſus Chriſt our Lord*; but would by no means be brought to confeſs that Jeſus Chriſt was our Lord; The Miniſter told the Recorder that when the Maid was in theſe dead ſenſeleſs Fits if the Witch did but lay her hand upon her ſhe was toſt and thrown toward her; Who thereupon cauſed her to be taken up and laid upon a bed cloſe covered eſpecially her head and face becauſe ſhe ſhould neither hear nor ſee; Then he made ſigns to the Women to ſtand round about the bed, and that the Witch ſhould ſtand among them, and that every one ſhould ſoftly lay their hand on her which they did, and the Maid did not ſtir till the Witch laid her hand upon her, for then all the cloths were thrown off, and the Maid toſſed toward her; Whereupon the Recorder looking upon the Witch ſaid, *Lord have mercy upon thee Woman* and ſent her back to *Newgate*; As ſoon as ſhe was gone the voice that came out of the Maids noſtrils ceaſed, and ſhe came to her ſelf, and went home to her Mother.

About three weeks or a month after the Witch was condemn'd the Maid continued every ſecond day in moſt ſtrange and dreadful Fits and Torments. Whereupon ſeveral Miniſters and other Chriſtians met together to pray for her; when on a ſudden after a terrible conflict, which ſo much amazed ſome that they cried out with a confuſed noiſe, *Jeſu help, Jeſus ſave*, the Maid ſtarted up out of a wicker Chair wherein ſhe ſate, and by main ſtrength lifted up one of the Miniſters with her who kneeled behind and held her in his Arms, and threw white froth out of her throat and mouth round about the Chamber, and on a ſudden fell down into the Chair as one really dead, with her head hanging on one ſide, her neck and arms limber though before as ſtiff as if frozen; preſently after life returned into her whole body, and her eyes and tongue came into their right place; She then looked up with a cheerful countenance round the Chamber, and with a loud voice ſpoke ſaying, *O he is come, he is come; the Comforter is come, the Comforter is come; I am delivered, I am delivered.* Her Father hearing theſe words wept for joy, and with a faultring voice ſaid, *O theſe were her Grandfathers words* who ſuffered in Queen *Marys* days. She then kneeled down, and gave humble and hearty thanks and praiſe to God for her deliverance, which ſhe continued to do till her voice grew weak, and the Miniſter deſired her to forbear, and ſo they ended the day with Thankſgiving. After which ſhe was committed to the care of the Miniſter who writ this Relation, leſt Satan ſhould again aſſault her. His name was Mr. *Lewis Hughs* then Miniſter of St. *Helens London*, from whence this Narrative was taken, and who doth not mention what became of the Witch, nor that the Maid was any more afflicted in this kind.

IV.

AT *Colcheſter* in *Eſſex* there lived one Mr. *Earl* about 1630. A young man in thoſe days, to whom the Devil did frequently appear in the Shape of ſome of his acquaintance, and would perſwade him to three things. 1. *That he ſhould abſtain from Prayer.* 2. *That he ſhould never frequent the Church nor hear Sermons.* 3. *That he ſhould never marry*; But he would not hearken to theſe ſuggeſtions; The night wherein he was married, ſoon after he and his Wife were in bed, the Devil came into the chamber, and pulled two of his Teeth out of his head, which put him to great pain, whereupon he cryed out, and when his Friends came in they found his mouth bloudy, and uſed means to eaſe his pain; This Mr. *Earl* was afterward for the ſpace of ten years ever and anon aſſaulted by the Devil, who under many appearances of his Friends did endeavour to ſeduce him, and therefore he often applied himſelf to Mr. *John Rogers* then Miniſter of *Dedham* and Mr. *Liddal* of *Colcheſter* for comfort and inſtruction but chiefly to Mr. *Liddal* a very eminent Divine; It once happened that the Devil came to Mr. *Earl* in Mr. *Liddals* Shape, and as his cuſtom was Mr. *Earl* propoſed to him ſeveral caſes of conſcience, but found that Mr. *Liddal* did not diſcourſe after his ordinary rate, which made him doubt whether he was not impoſed upon by a deceitful Dæmon; Next day going to Mr. *Liddals* houſe, he inquired whether he was with him the day before; Mr. *Liddal* told him that he was not; *Then*, ſaid Mr. *Earl*, *it was my Enemy in your Shape, what a miſerable man am I that know not when I ſpeak with my adverſary or my Friend.* Mr. *Liddal* replyed; "If you would know when you ſpeak with a Spirit or with a man "remember our Saviours advice, who when he ap- "peared to his diſciples after his reſurrection, and "they thought he had been a Spirit, and were there- "fore troubled, he ſaid to them; *Handle me and ſee,* "*for a Spirit hath not fleſh and bones as you ſee me have.*

Luke

Luke 24. 39. This counsel Mr. *Earl* followed, for not long after the Devil coming to him in Mr. *Liddal's* Shape, he went to take hold on his arms but could feel no substance only a vanishing Shaddow, it seems this Mr. *Earl* was once an Athiest who did not believe there was either God or Devil, and would often walk in solitary and dismal places wishing for the sight of a Spirit, and he was first assaulted by the Devil in a Church-yard, and though God mercifully gave him repentance yet he was miserably haunted with an evil Spirit all his days. *Clarks Examples*, 1 vol. p. 510.

V.

A Remarkable Passage somewhat like this happened to a *Turkish Chiaus* or Gentleman, who was baptized a Christian at *London January* 30. 1658. He being in his Chamber about three afternoon, a Person in the likeness of Mr. *Dury* the Minister with whom he did most ordinarily converse came and sat by him. This seeming Mr. *Dury* told him; That he "had waited with a great deal of patience as to the "matter of his Baptism, and that himself had endea- "voured by all means possible to procure it to be "performed with publick countenance; And to "that effect had dealt with *Richard* and several of his "Council, but that now he perceived it was in vain "to strive or wait longer, and therefore advised him "not to be much troubled at it but setting his mind "at rest to leave these thoughts and take up his reso- "lution another way; When the *Chiaus* heard this discourse being much perplexed in his Spirit he lifted up his hands and eyes to heaven uttering words to this effect; *O my Lord Jesus Christ what a miserable thing is this that a true Christian cannot be owned by other Christians, and that one who believeth on thee cannot be baptized in thy name.* When he had thus spoken, looking down he saw no body, the appearance of Mr. *Dury* being vanished which was at first an amazement to him, but recollecting himself he began to rejoice as

hoping

hoping that Satan would be disappointed of his Plot. About eight in the evening the true Mr. *Dury* met with him, who acquainted him with what had happened, and thereby fully confirmed him how he had been imposed upon by Satan; And he was soon after baptized according to his desire. These Instances demonstrate that the Devil may possibly appear in the Shape of good men, not only when dead but while alive. *Remark. Provid.* p. 217.

VI.

ABout fifteen years since a woman at *Edenburgh* in *Scotland* was married to one *John Ritchy* in that City, and lived five years with him, bearing him five Children and then dyed; In a few days after her burial her husband went to court another young woman in marriage; He had a Comrade whom he acquainted with his intention, and appointed him to meet at such a house near the Court of Guard that he might see his new Mistress. They met accordingly and the two Lovers sat together on the bed-side, and the Comerade sat opposite to them, there being a Table between them and a Window at the front of the room which gave them light; And while they two were dallying together, the other smilling and looking about the room perceived plainly the body & face of the dead wife in her burying cloths looking toward them in at the window; Whereat he rose up affrighted saying to the other, *John, What's that?* Whereupon all three stood up looking, and saw perfectly the buried woman lifting up her hands as they imagined to pull off the dead dress from her head but could not reach it; The man threw his new Mistress out of his arms resolving presently to be gone, but the other vowed he would not stir till he had got something to comfort his heart, whereupon they procured a little brandy and then went away not without fear and astonishment; After this the man fell sick, and his Companion coming to him perswaded him to delay or wholly desist from his purpose

pose of marrying; But affection would not permit him to forbear, and though not fully recovered from his frenzy he resolved to make another Address to his Mistress, but while he is putting on his shoes his dead wife again appears in her ordinary habit, and crossing the room in his sight says, *John will you not come to me?* and then vanished; Upon this he again fell sick, and calling for his Friend told him of this second apparition, who again intreated him to desist or delay his design of marriage. His sickness increasing he died soon after, about which time he spoke of a third visit his wife had given him, blaming him as if he had too soon forgotten her, but gave no distinct account of it, and therefore his Comrade could not be positive in it. He was buried within a month after his wife. One of the Ministers of *Edenburgh* hearing some whispering of this Apparition, sent privately for his Companion who gave him the preceding just and true account, adding that he having seen the Vision first some told him he would dye quickly but he lived long after, the same Minister having marryed him to two wives since, and is probably alive at the writing hereof. *Invis. World.* p.

VII.

THere is a Narrative of sundry Apparitions of Satan unto, and Assaults upon the Person of *Mary* the wife of *Antonio Hortado* dwelling neat the *Salmon Falls* in *New-England* taken from her own mouth *Aug.* 13. 1683. Who relates that in *June* 1682. the said *Mary* heard a voice at the door of her dwelling saying, *What do you here?* About an hour after standing at the door she had a blow on her eye that struck her head against the door post, and two or three days after a stone, as she judged about a pound weight, was thrown along within the house into the Chimney, and going to take it up it was gone, all the Family were in the house and no hand appearing which might be instrumental in throwing the stone. About two hours after a Frying-pan then hanging

hanging in the Chimney was heard to ring ſo loud that not only thoſe in the houſe heard it, but others alſo that lived on the other ſide of the River above an hundred rods diſtant; Whereupon ſhe and her huſband going in a Canoo over the River, they ſaw ſomething like the head of a man new ſhaved, and the tail of a white Cat about three foot diſtance from each other ſwimming over before the Canoo, but no body appeared to join head and tail together, and they returning over the River in leſs than an hour the ſame Apparition followed them back again, and diſappeared at their Landing. A day or two after the woman was ſtruck on the head as ſhe judged with a ſtone, which made it ſwell and very ſore; She was then in the yard, and going inſtantly into her houſe ſhe was bitten black and blew on both arms, and one of her breaſts ſcratched, the impreſſion of the Teeth being like thoſe of a man were ſeen by many, whereupon leaving their houſe to ſojourn at a Neighbours on the other ſide the River there appeared to the ſaid *Mary* in that other houſe a Woman in a green ſafeguard, a ſhort blue cloak, and a white Cap making an offer to ſtrike her with a fireband but did not touch her; The day following the ſame ſhape appeared again to her, but now clothed with a gray gown, white apron, and white head-cloths, and ſeemed to laugh ſeveral times but no voice heard; Since when this *Mary* hath been freed from theſe Satanical moleſtations; But her husband and ſhe being returned in *March* after with their Family to dwell again in their houſe, *Antonio* on his entrance into it hearing the noiſe of a man walking in his Chamber, and ſeeing the Boards bend under him as he walked though no man to be ſeen in the chamber, for they went on purpoſe to look, he returned with his Family to dwell on the other ſide of the River, yet planting his ground though he forſook his houſe; He hath had five rods of good log fence, or pales thrown down at once, and the appearance of

the

the feet of Oxen plainly to be observed almost between every row of corn in the feild, yet no Cattel seen there, nor any damage done to his corn, nor so much as any of the leaves of the corn cropt. It is reported that some who should have been wiser, advised the poor woman to stick the house round with Bayes as an effectual preservative against the power of evil Spirits, this Counsel was followed, and as long as the Bayes continued green she was quiet, but when they began to wither they were all by an unseen hand carried away, and the woman again tormented. But certainly the making use of such remedies is in no wise lawful, since men thereby seem to submit to the Devils directions who either operate or cease to do mischeif upon the use of such things. *Essay Provid.* p. 165.

VIII.

ANother Accident no less remarkable happened at *Portsmouth* in *New-England* about the same time; On *June* 11. 1682. being Lords day at night showers of stones were thrown both against the sides and roof of the house of Mr. *George Walton*; some of the people went abroad, and found the gate at some distance from the House thrown off the hinges, and stones came thick about them, sometimes falling down by them, sometimes touching them without hurt, though they seem'd to come with great force; stones flew about the room the doors being shut, the glass windows were shattered in peices by stones that seemed not to come from without but within, the lead of the glass, casements, and window bars being driven forcibly outwards, and so standing bent; while a Gentleman was walking in the room a great hammer came brushing along against the Chamber-floor that was over his head, and fell down by him; A Candlestick was beaten off the Table; They took up nine of the stones and marked them, and laid them on the Table, some of which were as hot as if they came out of the fire, but several

veral of theſe markt ſtones were found flying about again, and thus it continued about four hours that night; The Gentleman then went to bed, but a ſtone came and threw open his Chamber door, which was only put to and not lockt, a brick was alſo ſent on the ſame errand; The ſtone that came in the Gentleman lockt up in his Chamber, but it was fetcht out, and carried with great noiſe into the next room; The Spit was carried up the Chimney, and came down with the point forward and ſtuck in a log on the fire, and being removed by one of the Company to one ſide of the Chimney, was by an unſeen hand thrown out at the window. It thus continued dayly though with ſome ſhort intermiſſion and then returned again. The ſtones were uſually thrown where the Maſter of the houſe was, whether in the field or barn; A black Cat was once ſeen while the ſtones flew, and was ſhot at, but ſhe was too nimble for them; Some of the Family affirm they once ſaw the appearance of an hand put forth at the Hall Window throwing ſtones toward the Entry, though there was no body in the Hall at that time, ſometimes they ſhould hear a diſmal hollow whiſtling, otherwhile the noiſe of the trotting of an horſe, and ſnorting, but nothing ſeen. Mr. *Walton* went up the great Bay in his Boat to a Farm he had there, and being haling wood and timber to the Boat he was diſturbed by the ſtones as before at home; He carried a ſtirrup iron from the houſe down to the Boat and there left it, but while he was going up to the houſe the iron came jingling after him through the Woods and returned to the houſe, and then went back again, and at laſt quite away being never more heard of; Their Anchor leapt over-board ſeveral times as they were going home and ſtopt the Boat; A Cheeſe hath been taken out of the Preſs, and crumbled all over the floor. A piece of iron wherewith they weighed up the Cheeſe-preſs ſtuck into the wall, and a kettle was hung,

hung up thereon: several cocks of *English* hay mowed near the house were taken and hung upon Trees, and some made into small wisps, and scattered all about the Kitchin, with divers other such tricks wherewith they were treated; They were sometimes quiet for a week, and much hoped all was past, but then their vexation returned as much or more than ever. The man was very much hurt with some of the stones thrown at him, but the Summer after the disturbance ceased. *Remark. Provid.* p. 161.

IX.

THE same year another strange Accident is related which happened to *Nicholas Desborough* of *Hartford* in *New-England* who was strangely molested with stones, pieces of earth, cobs of *Indian* corn and other things falling upon and about him, which sometimes came in through the door, sometimes through the window, sometimes down the Chimney, and other times they seem'd to fall from the floor of the Chamber, which yet was very close, sometimes he met with them in his shop, the yard, the barn, and in the field at work. In the house such things happened frequently not only in the night but in the day time if the man himself was at home, but never when his wife was at home alone. There was no great violence in their motion, for though several Persons in the Family, and others also were struck with the things thrown by an invisible hand, yet they were not hurt thereby; Only the man himself had once his arm somewhat pained by a blow given him, and at another time bloud was drawn from his leg by a scratch he received. This molestation began soon after a controversy arose between *Desborough* and another Person about a Chest of cloths which the other affirmed *Desborough* did unjustly retain, and thus it continued for some months, though with several intermissions; A while after the mans barn was burnt and all his

corn

corn in it, but by what means it came to pass is not known; Hereupon in a little while, some to whom the matter was referred, ordered *Desborough* to restore the cloths to the Person who complained of wrong, after which he was not troubled as before; Some of the stones hurled were of considerable bigness, one of them weighed four pounds, but generally they were small. One time a piece of clay came down the Chimney falling on the Table which stood at some distance from it; The people of the house threw it on the hearth where it lay a considerable time. They went to supper, which whilst they were doing, the piece of clay was lifted up by an invisible hand and fell upon the Table, taking it up they found it hot, having lain so long before the fire as to be so. *Essay Provid.* p. 159.

X.

IN *October* 1671. a Maid named *Elizabeth Knap* of *Groton* in *New-England* was taken after a very strange manner, sometimes weeping, sometimes laughing, sometimes roaring hideously with violent motions and agitations of her body, crying out *Money*, *Money*, &c. In *November* following her tongue for many hours together was drawn like a semicircle up to the roof of her mouth, not to be removed though some tried with their fingers to do it. Six men were scarce able to hold her in some of her Fits but she would skip about the House yelling and looking with a most frightful aspect; *Dec.* 7. Her Tongue was drawn out of her mouth to an extraordinary length, and now a Dæmon or Spirit began manifestly to speak in her. Many words were uttered without any motion of her lips which was a clear demonstration that the voice was not her own. Sometimes words were spoken seeming to proceed out of her throat when her mouth was shut. Sometimes with her mouth wide open without moving either lips or tongue. The things then uttered were chiefly railings and revilings of

Mr.

Mr. *Willard* the worthy Minister of that Town; Also the Dæmon belched forth horrid and nefandous blasphemies, exalting himself above the most High. After this she was taken speechless for some time. One thing more is worthy of Remark, concerning this miserable creature; she cried out in some of her Fits that a woman, one of her neighbours, appeared to her and was the cause of her affliction; The Person thus accused was a very sober religious woman, who thereupon with the advice of Friends visited the poor Wretch; and though she was in one of her Fits, having her eyes shut when the innocent Person impeached by her came in, yet could she (so powerful were Satans operations upon her) declare who was there, and could tell the touch of that woman from any one else; But this good woman thus accused and abused by a malicious Devil prayed earnestly with and for the possessed creature, after which she confessed that Satan had deluded her, making her believe evil of her good neighbour without any cause. Nor did she after that complain of any apparition or disturbance from such an one, yea she said, *That the Devil had himself in the likeness and shape of divers tormented her, and then told her it was not he but they that did it.* *Ibidem.* p. 140.

XI.

VEry remarkable was that Providence wherein *Ann Cole* of *Hartford* in *New-England* was concerned; She was accounted a very religious woman, and of a good conversation, yet in 1662. Living then in her Fathers house who was likewise esteemed a serious Christian, she was taken with very strange Fits, wherein her tongue was improved by a Dæmon to utter things she knew nothing of, sometimes the discourse would hold a considerable time; The general tendency whereof was that such and such Persons who were named were consulting how they might carry on mischievous designs against her and divers others, mentioning several waies they should take

take for that end, perticularly that they ſhould afflict her body, take away her good name and the like. The general anſwer made among the Dæmons was *She runs to the Rock*. This continuing ſome hours the Dæmons ſaid, *Let us confound her language that ſhe may tell no more tales*; After this ſhe uttered many things that were unintelligible, and then the diſcourſe paſſed into a *Dutch* tone (a *Dutch* family then living in the Town) and therein an account was given of ſome afflictions that had befallen divers, among others of a woman that lived next door to the *Dutch* family, whoſe arms had been ſtrangely pincht in the night, declaring by whom and for what cauſe that courſe had been taken with her; Mr. *Stone* the reverend Miniſter of *Hartford* being there when this diſcourſe happened, declared that he thought it impoſſible for one not familiarly acquainted with the *Dutch*, which *Ann Cole* had not in the leaſt been, ſhould ſo exactly imitate the *Dutch* tone in pronouncing *Engliſh*; Several worthy perſons as Mr. *Whiting*, Mr. *Hooker*, and Mr. *Hains*, wrote the intelligible ſayings expreſſed by *Ann Cole* whilſt ſhe was thus amazingly handled. The event was that one of the Perſons, whoſe name was *Greenſmith*, a leud and ignorant woman, then in Priſon on ſuſpition of Witchcraft being mentioned in the diſcourſe as active in the miſchiefs done and deſigned, was ſent for by the Magiſtrate; Mr. *Whiting* and Mr. *Hains* reading to her what had been written, the woman was much aſtoniſht, confeſſing thoſe things to be true, and that ſhe and other Perſons mentioned in this preternatural diſcourſe had familiarity with the Devil; Being asked whether ſhe had made an expreſs Covenant with him, ſhe replied, *She had not*, only that ſhe promiſed to go with him when he called, which accordingly ſhe had ſeveral times done, and that the Devil told her that at *Chriſtmas* they would have a merry meeting, and then the Covenant between them ſhould be ſubſcribed. Next day ſhe was

more

more particularly examined concerning her guilt of the crime ſhe was accuſed of; She then acknowledged that though when Mr. *Hains* began to read what he had written, her rage was ſuch that ſhe could have torn him in peices, and was fully reſolved to have denied her guilt, yet when he had read a while, ſhe ſaid, ſhe was as if her fleſh had been pulled from her bones, and ſo could not deny any longer. She likewiſe declared that the Devil firſt appeared to her in the form of a Deer or Fawn skipping about her, wherewith ſhe was not much affrighted, and by degrees he became very familiar, and at length talked with her. Moreover ſhe ſaid that the Devil had frequently carnal knowledge of her, and that the Witches had meetings at a place not far off her houſe, and that ſome appeared in one ſhape and others in another, and one came flying among them in the ſhape of a Crow; Upon this confeſſion and other concurrent evidence the woman was executed, ſo likewiſe was her husband, though he did not acknowledge himſelf guilty. Other perſons accuſed in the diſcourſe made their eſcape.

After the ſuſpected Witches were either executed or fled *Ann Cole* was reſtored to health and continued well many years, approving her ſelf a very ſerious Chriſtian. There were ſome had a mind to try whether the ſtories of Witches not being able to ſink were true, and accordingly a man and woman mentioned in *Ann Coles Dutch* toned diſcourſe had their hands and feet tyed, and ſo were caſt into the Water, and they both apparently ſwam like a Buoy or a peice of wood, part under and part above the Water. A ſpectator imagining that any Perſon bound in that poſture would be ſo born up, offered himſelf for trial, but being in the like manner gently laid on the Water, he immediately ſunk right down; This was no legal evidence againſt the ſuſpected Perſons, nor were they proceeded againſt on any ſuch account. However doubting that an

halcy-

halter would choke them, though the water would not, they very fairly took their flight not having been ſeen in that part of the World ſince; Whether this Experiment were lawful or rather ſuperſtitious and Magical may be much doubted, *Ibidem* p. 135.

XII.

A Conſiderable Perſon in *England* about fifty years ago having an ambitious deſire to be thought a wiſe man, whilſt he was tormented with this fooliſh humor the Devil came to him with promiſe that he ſhould quickly be in great reputation for his wiſdom in caſe he would make a Covenant with him, the conditions of which were; *That when any came to him for Counſel he ſhould endeavour to perſwade them that there was neither God nor Devil, nor Heaven nor Hell, and that ſuch a term of years being expired he ſhould have his Soul.* The Articles were conſented to, and the man continued after this to be of a very civil converſation, doing hurt to none but good to many, and by degrees began to have a name to be a Perſon of extraordinary prudence and underſtanding, and he was ſought to far and near for counſel, his words being eſteemed Oracles by the Vulgar; And he did upon all occaſions ſecretly inſinuate Principles of Atheiſm, not being ſuſpected for a Wizard; But a few weeks before the time agreed on with the Devil was expired inexpreſſible horror of conſcience ſurprized him, ſo that he revealed the ſecret Tranſactions which had paſſed between him and the Devil; He would ſometimes with hideous roarings tell thoſe that came to viſit him; *That now he knew there was a God and a Devil, an Heaven and an Hell*; and ſo continued till his death, a miſerable ſpectacle of the righteous and fearful judgment of God. *Ibidem.* p. 184.

XIII.

Martin Wienrichius a Phyſician of *Sileſia* in *Germany* in his Preface to *Picus Mirandula's* Treatiſe of the deluſions of Devils, relates two memorable

morable, and more credible Historys because the things happened in his own time some few years before he wrote them and in his own Countrey, and he doth avouch them with all imaginable confidence to be most certainly true; The former is this: A certain shoemaker in one of the Chief Towns of *Silesia* in the year 1591. *Sept.* 20. on a Fryday betimes in the morning in the further parts of his house where there was adjoining a little Garden, cut his own throat with his shoemakers knife. The Family to cover the foulness of the fact, and that no disgrace might come upon his widdow gave out that he died of an Apoplexy, and declined all visits of Friends and Neighbours. In the mean time they got him washed, and laid linnens so handsomely about him that even they that saw him afterward, as the Parson and some others, had not the least suspition that he died such a death, and so he had a decent burial with a Funeral Sermon, and other circumstances becoming one of his rank and reputation.

Six weeks had not past but so strong a rumor broke forth that he died not of any disease, but laid violent hands upon himself, that the Magistracy of the place could not but bring all who had seen the Corps to a strict examination. They endeavoured at first to shuffle off the matter, with many fair Apologies in behalf of the deceased to remove all suspition of so heinous an act, but it being pressed very home to their consciences, at last they confessed he died a violent death, but desired their favour and clemency to his Widdow and Children who were in no fault, adding also; "That it was uncertain but he might "be slain by some external accident, or if by him-"self yet in some irresistible fit of frenzy or mad-"ness. Hereupon the Council deliberate what is "to be done, which the Widdow hearing and fearing they might determine something harsh and to the discredit of her husband and her self, being also

animated

nated by ſome buſy bodies, ſhe makes a grievous complaint againſt thoſe who raiſed theſe reports of her husband, and reſolved to proſecuce them at Law, earneſtly alleaging there was no reaſon that upon meer rumors, and idle defamations of malicious People her husbands body ſhould be digged up, or deal't with as if he had been a Magician or ſelf-murderer, which boldneſs and pertinacity of the woman though after the confeſſion of the Fact did in ſome meaſure work upon the Council and put them to a ſtand.

But while theſe things were in agitation, to the aſtoniſhment of the Inhabitants of the place there appears a *Spectrum* or Ghoſt in the exact Shape and habit of the deceaſed, and that not only in the night but at mid-day: Thoſe that were aſleep it terrified with horrible Viſions, thoſe that were waking it would ſtrike, pull, or preſs, lying heavy upon them like the Night-Hag, ſo that there were perpetual complaints every morning of their laſt nights diſturbance through the whole Town; But the more freaks this *Spectrum* plaid, the more diligent were the friends of the deceaſed to ſuppreſs the rumors of them or at leaſt to hinder the effects of thoſe rumors, and therefore made their addreſſes to the Preſident, complaining how unjuſt a thing it was that ſo much credit ſhould be given to idle reports and blind ſuſpicions, and therefore intreated him that he would hinder the Council from digging up the Corps of the deceaſed, and from all ignominious uſage of him, adding alſo, that they intended to appeal to the Court of the Emperor of *Germany* that their wiſdoms might rather decide the controverſy than that the cauſe ſhould be here determined from the light conjectures of malevolent men; While by this means the buſineſs was ſtill delayed there were ſuch ſtirs and tumults all over the Town that they are hardly to be deſcribed; For no ſooner did the Sun hide his head but this *Spectrum* would be ſure to appear, ſo that every one

was fain to look about, and ſtood upon their g
which was a ſore trouble to thoſe whom the la
of the day made more ſenſible of the want of re
the night. For this terrible Apparition would ſo
times ſtand by their beds ſides, ſometimes caſt it
upon the midſt of their beds. It would lye cloſ
them; It would miſerably ſuffocate and choak th
and would ſo ſtrike and pinch them that not o
the marks but plain impreſſions of fingers were
ſible in the morning upon divers parts of their b
dies. Nay ſuch was the violence and impetuouſn
of this wicked Spirit, that when men forſook th
beds, and ſate up in their Dining Rooms with Cand
lighted, and many in company together, the bet
to ſecure themſelves from fear and diſturbance,
he would then appear and have a bout with ſom
them, notwithſtanding all this proviſion againſt
In brief he was ſo troubleſom that the People we
ready to forſake their Houſes and ſeek other dwe
lings, and the Magiſtrate ſo awakened at the per
tual complaints of them that at laſt they reſol
ed, with the Preſidents conſent, to dig up t
body.

He had lain in the ground near eight months t
is from *Sept.* 22. 1591. to *April* 18. 1592. Yet wh
he was digged up in the preſence of the Magiſtra
of the Town, the body was found entire not at
putrified, nor no ill ſmell about him, ſave the naſ
neſs of the grave-cloths, his joints were limber a
flexible as in thoſe that are alive, his Skin only fla
cid, but a more freſh grown in the room of it, th
wound of his throat gaping but no corruption in i
There was alſo obſerved a Magical mark in the gre
Toe of his right Foot, which was an excreſency o
fleſh, in the form of a Roſe. His body was kept ou
of the earth from *April* 18. to the 24. During whi
many both of that Town and others came dayly t
view him. Theſe unquiet ſtirs did not ceaſe for al
this, which they after attempted to appeaſe by bury-

ing

ing the Corps under the Gallows, but in vain, for they continued ſtill as much as ever if not more, he now not ſparing his own Family, inſomuch that his Widow went at laſt her ſelf to the Magiſtrates telling them ſhe ſhould now be no longer againſt it if they thought fit to fall upon ſome more ſtrict courſe of proceedings touching her husband. Therefore *May* 7. he was again digged up, and it was obſervable that he was grown more ſenſibly fleſhy ſince his laſt interment. In ſhort they cut off the head, arms and legs of the Corps, and opening his back, took out his heart which was as freſh and intire as a Calf new killed. Theſe together with his body they put on a pile of wood and burnt them to aſhes, which carefully ſweeping together and putting into a Sack, that none might get them for wicked uſes, they poured them into the River after which the *Spectrum* was never ſeen more.

The like happened to his Maid that dyed after him, who appeared within eight days after her death to her fellow Servant and lay ſo heavy upon her as occaſioned a great ſwelling in her eyes; She ſo grievouſly handled a Child in the Cradle, that if the Nurſe had not come into his help, he had been quite ſpoiled, but ſhe calling upon the name of Jeſus the Spirit vaniſhed. The next night ſhe appeared in the Shape of an Hen which when one of the Maids of the houſe took to be ſo indeed and followed her, the Hen grew into a vaſt bigneſs, and ſuddenly caught the Maid by the throat ſo that ſhe could hardly eat or drink a long while after. She continued theſe diſturbances a whole month ſtriking ſome ſo ſmartly that the blows were heard of thoſe that ſtood by, pulling the bed alſo from under others, and appearing in differing Shapes ſometimes of a Woman, of a Dog, of a Cat and of a Goat, but at laſt her body being digged up and burnt, the apparition was never ſeen more. Theſe things were done at *Breſlow* in *Sileſia* where this *Weinrichius* then dwelt, which makes the Narration the more conſidera-

ble; The concealing the names of the Parties thought to be in way of civility to his deceased Townman, his Widdow and their family.

XIV.

THE other Relation that *Weimichius* gives was not the first Pen-man of (though I suppose the things were done in his time a while after the former as a passage in the Narrative seems to intimate) but he transcribed it from one that not only dwelt in the place, but was himself often infested with the noisom occursions of that troublesom Ghost which did so much mischief to the place where he lived. *Johannes Contius* a Citizen of *Pentsch* in *Silesia*, near fixty years of age and one of the Aldermen of the Town, very fair in his carriage and unblameable to appearance in the whole course of his life, having been sent for to the Majors house. (as being a very understanding man, and dextrous in the dispatch of business) to end some controversie concerning certain Waggoners and a Merchant of *Pannonia*; Having ended these affairs is invited by the Major to Supper; He gets leave first to go home to order some concerns, leaving this sentence behind him.

Its good to be merry whilst we may
For mischiefs grow fast enough every day.

This *Contius* kept five lusty Geldings in his Stable, one whereof he commanded to be brought out, and his shoe being loose had him tyed to the next post. His Master with a servant busied themselves to take up his leg to look to his Hoof, the Horse being mad and mettlesom struck them both down, but *Contius* received the greatest shar[illegible] of the Blow, one that stood by helpt them both up again; *Contius* was no sooner up and come to himself but he cry'd out; *Wo is me, how do I burn and am all on a fire!* which he often repeated; But the parts he complained of most, the women being put out of the room, when they were

were ſcratched no appearance of any ſtroke or hurt was to be found upon them. In ſhort he fell downright ſick, and grievouſly afflicted in mind, loudly complaining that his Sins were ſuch that they were utterly unpardonable, and that the leaſt part of them were bigger than the ſins of all the World beſide, nor would have no Divine come to him, nor did particularly confeſs them to any. Several reports indeed there were that once he ſold one of his Sons, but when and to whom it was uncertain, and that he had made a Contract with the Devil and the like. But it was obſerved and known for certain that he had grown beyond all expectation rich, and that four days before this miſchance he being witneſs to a Child ſaid, *That was the laſt he ſhould ever be witneſs to.*

The night he died his eldeſt Son watched with him. He gave up the Ghoſt about the third hour in the night, at what time a black Cat opening the Caſement with her Nails (for it was ſhut) ran to his bed, and did ſo violently ſcratch his face and bolſter as if ſhe endeavoured by force to remove him out of the place where he lay. But the Cat was ſuddenly gone and preſently after he breathed his laſt. A fair ſtory was made to the Miniſter of the Pariſh and the Magiſtracy of the Town allowing it he was buried in the Church on the right ſide of the Altar, his Friends paying well for it. No ſooner was *Comins* dead but a great Tempeſt aroſe, which raged moſt at his Funeral there being ſuch impetuous ſtorms of Wind with ſnow that it made mens bodies quake and their teeth chatter in their heads, but he was no ſooner interred when of a ſudden all was calm. He had not been dead above a day or two when ſeveral rumors were ſpread in the Town of a Spirit in the ſhape of *Comins* that would have raviſhed a Woman; This happened before he was buried. After his burial the ſame Spectre awakened one that was ſleeping in his Dining Room, ſaying, *I can ſcarce withhold my ſelf*

from beating thee to death. The voice was like that of *Contius.* The Watchmen of the Town also affirmed, that they heard great stirs every night in *Contius* his house, like the fallings and throwings of things about, and that they saw the gates stand wide open betimes in the mornings though they were never so diligently shut over night; That his Horses were very unquiet in the Stable as if they kicked, and bit one another; besides unusual barkings and howlings of Dogs all over the Town. But these were but prejudious suspicions of further evidence, as may appear briefly by the following particulars.

A Maid-servant of one of the Citizens of *Pensh* (while these Tragedies & stirs were so frequent in the Town) heard, together with some others lying in their beds the noise and tramplings of one riding about the house, who at last ran against the Walls with that violence that the whole house shook again as if it would fall, and the Windows were all filled with flashings of Light. The Master of the House being informed of it went out of doors in the morning to see what the mattter was, and he beheld in the snow the impressions of strange feet, neither like Cows, Horses, Hogs or any creature he knew. Another time about eleven at night *Contius* appears to one of his Friends that was a witness to a Child of his, speaks to him, and bids him be of good courage, for he came only to impart to him a matter of great importance; "I have left behind me, said he, my youngest Son "*James* to whom you are Godfather. Now there "is at my eldest Son *Stevens* a Citizen of *Fegerdorf* "a certain chest wherein I have put four hundred and "fifteen Florins; This I tell you that your Godson "may not be defrauded of any of them, and it is "your duty to look after it, and if you neglect it "woe be to you. Having said this the Spectre departed and went up into the upper rooms of the House, where he walked so furiously that all ratled again, and the roof swagged with his heavy stampings.

This

This *Contius* his friend told the Parſon of the Pariſh a day or two after for a certain truth.

But there are ſeveral other notorious paſſages of this *Contius*; As his often ſpeaking to the Maid that lay with her Miſtriſs his Widdow, to give him place for it was his right, and threatning if ſhe would not give it him he would writh her neck behind her; His Galloping up and down like a wanton Horſe in the Court of his Houſe; His being divers times ſeen to ride not only in the ſtreets but along the Valleys of the Field and on the Mountains with ſo ſtrong a trot that he made the very ground flaſh with fire under him; His bruiſing the body of a Child of a certain Smiths, and making his very bones ſo ſoft that you might wrap the Corps on heaps like a glove; His miſerable tugging all night with a *Jew* that had taken up his Inn in the Town, and toſſing him up and down in the lodging where he lay; His dreadful accoſting of a Waggoner an old acquaintance of his while he was buſy in the ſtable, vomiting out fire againſt him to terrify him, and biting of him ſo cruelly by the foot that he made him lame.

Yet his moſt ſevere uſage was toward the Parſon of the Pariſh who penned this Narrative, and whom this Fury ſo ſqueezed and preſſed while he was aſleep that awaking he found himſelf abſolutely weak, and his ſtrength quite gone, yet could not imagine the reaſon; But while he lay conſidering of the matter this Spectre returns again to him, and holding him ſo faſt all over that he could not ſtir a finger, rouled him in the bed divers times together. The ſame happened to his wife another time whom *Contius* coming through the Caſement in the ſhape of a little Dwarf, and running to her bed-ſide, ſo wrung and pulled as if he would have torn her throat out had not her two daughters come in to help her. He preſſed the lips together of one of the Miniſters Sons ſo that they could ſcarce get them aſunder; His Houſe was ſo generally diſturbed with this unruly

Ghost that the servants were fain to keep together 3 nights in one room, lying upon straw and watching the approaches of this troublesom Fiend; But a Maid of the house being more courageous than the rest would needs one night go to bed & forsake the company, whereupon *Contius* finding her alone presently assaults her, pulls away the bedding, and would have carried her away with him, but she hardly escaping fled to the rest of the Family were she espied him standing by the candle, and presenty after vanishing. Another time he came into her Masters Chamber making a noise like a Hog that eats grains, smacking and grunting very loud; They could not chase him away by speaking to him, but ever as they lighted a Candle he vanished. Another time about evening while this Divine was sitting with his Wife and Children about him, exercising himself in Musick according to his usual manner, a most grievous stink arose suddenly which by degrees spread about the room; Hereupon he commends himself and his Family to God by prayer; The smell nevertheless increased, and became above all measure pestilently noisom, so that he was forced to go up into his Chamber; He and his Wife had not been in bed above a quarter of an hour but they find the same stink in the bed-chamber of which while they were complaining to each other out steps *Contius* his Ghost from the Wall, and creeping to his bed-side breaths upon him an exceeding cold breath of so intolerable stinking and malignant a scent as is beyond all imagination and expression; Hereupon the good Minister grew very ill and kept his bed, his face, belly and guts swelling as if poisoned; Whence he was likewise troubled with a difficulty of breathing and with a putrid inflamation of his eyes, so that he could not well use them long after.

Many other Feats were performed by this Spectre which if related would exceed what are already set down, As the trembling and sweating of *Contius* his Gelding

Gelding from which he was neither free night nor day; The burning blue of the Candles at the approaches of *Contius* his Ghoſt; His drinking up the milk in the milk bowls, ſlinging dung into them, and turning the milk into bloud; His pulling up poſts deep ſet in the ground and ſo heavy that two luſty Porters could not deal with them; His diſcourſing with ſeveral men he met concerning the affairs of the Waggoners; His ſtrangling of old men; His holding faſt the Cradles of Children, or taking them out of them; His frequent endeavouring to force Women; His defiling the Water in the Font, and fouling the cloth of the Altar on that ſide which hung toward his Grave with dirty bloudy ſpots; His catching up Dogs in the Streets and knocking out their Brains againſt the ground; His ſucking dry the Cows, and tying their tails like the tail of an Horſe; His devouring of Poultry, and his ſlinging of Goats bound into the Racks; His tying an Horſe to an empty Out-Tub in the Stable to clatter up and down with it, and tying the hinder foot of another to his own headſtall; His looking out at the Window of a low Tower, and then ſuddenly changing himſelf into the form of a long ſtaff; His chiding of a Woman for ſuffering her ſervant to waſh diſhes on a Thurſday; at what time he laid his hand upon her, and ſhe ſaid it felt colder than Ice; His throwing clods at one of the Women that waſht his Corps with ſuch violence that the prints of the clods were ſeen on the wall; His attempting to raviſh another, who excuſing her ſelf ſaid, *My* Contius *thou ſeeſt how old, wrinkled and deformed I am, and how unfit for thoſe kind of Sports*, at which he ſet up a loud laughter and vaniſhed.

But not to inſiſt on theſe, it was remarkable that his Grave-ſtone was turned on one ſide ſhelving, and there were ſeveral holes in the earth like Mouſe-holes that went down to his very Coffin, which though filled up over night, yet would certainly be

laid open next morning. In ſhort the calamity was ſuch from the conſtant diſturbance of this Fury that none would lodge in the Town, whereby Trading decayed and the Citizens were impoveriſhed; So that at length they concluded to dig up the body of *Contius* with ſeveral others buried before and after him, but they were ſo putrified and rotten as not at all to be known by their ſhape being like a rude Maſs of earth, whereas it was quite otherwiſe with *Contius*, whoſe skin was tender and red, his joints not at all ſtiff but limber and moveable, and a ſtaff being put into his hand he graſped it very faſt with his fingers, his eyes would of themſelves be one time open and another ſhut; They opened a Vein in his leg, and the bloud ſprang out as freſh as in the living; His noſe was entire and full not ſharp as uſually in ſick or dead, and yet *Contius* his body had lain in the grave from *Feb.* 8. to *July* 20. almoſt half a year. It was eaſily diſcernable where

the fault lay; However nothing was done raſhly, but Judges being conſtituted, ſentence was pronounced upon *Contius* his Carcaſe, being incouraged

couraged thereto from ſucceſs in the like caſe ſome few years before in this very Province of *Silefia*, (*I ſuppoſe he means at* Breſlaw *where the Shoemakers body was burnt*) whereby they adjudged it to the fire. Whereupon Maſons were ordered to make a hole in the wall near the Altar to get his body through, which being pulled at with a rope was ſo exceeding heavy that the rope broke, and they could ſcarce ſtir him; But when they had pulled him through and got him upon a Cart which *Cantius* his Horſe that ſtruck him, a very luſty Gelding, was to draw, yet it put him ſo to, that he was oft ready to fall, and quite out of breath in ſtriving to draw ſo intollerable a load, who yet could run away with two men in the ſame Cart ſoon after, their weight was ſo inconſiderable to his ſtrength.

His body being brought to the fire proved as unwilling to be burnt as before to be drawn, ſo that the Hangman was forc't with hooks to pull him out, and cut him into pieces to make him burn, which while it was doing the bloud was found ſo pure and ſpirituous that it ſpurted into his face as he cut him, but at laſt with the expence of two hundred and ſixteen great Billets all was turned into aſhes, which being carefully ſwept together, as in the foregoing relation, and thrown into the River this turbulent Ghoſt never appeared more. This narrative contains ſo many plain and evident Convictions that one can hardly imagine what excuſe or objection the Atheiſt can reaſonably produce againſt it. *Ibidem* p.

XV.

IN 1644. at *Borrowſtoneſs* in *Scotland* a certain Woman in the Town came about eight a Clock in the morning to her neighbours houſe, and fell upon her in a moſt furious manner, ſcratching her face, and plucking the hair off her head, ſaying, *Thou traiterous Thief thou thoughteſt to have deſtroyed my Son this*

this morning but it was not in thy power; The Ship wherein this young man was a Saylor ſuffered very much in a dreadful Tempeſt that morning off a place called St. *Abbs* head in *Scotland*, and with the violence of the waves which came in upon the Deck

he was waſhed off into the Sea on one ſide of the Ship, and to the admiration of all was thrown on the other ſide upon the Deck again without harm. This marvellous accident being reported about eight a Clock at night by the Marriners when they came aſhore, and being compared with what one Woman ſaid to the other that morning, they were both apprehended, and after their confeſſing the whole matte as to their being Witches, they were both burnt in the ſight of many hundred Spectators, whereof, ſaith my Author, I was one. *Inviſ. World.* p. 206.

XVI.

HE relates another notable Paſſage concerning the Wife of one *Goodail* a Cooper in the Parish of *Carrin* in *Scotland*; This woman was about thirty

thirty three years old as beautiful and comely a Person as any in that Countrey, and had been oft accused by many other Witches who were burnt, who related that among them all she was the Person whom the Devil at their meetings did most court and imbrace, calling her always his Dear mistress, and setting her constantly at his right hand to the great discontent of the old Hags who apprehended themselves slighted; She being taken and committed to Prison, there was present at that time one *James Flemming* a Master of a Ship, a Person of great courage, strength, and resolution, who being earnest with her to confess her crimes, she intimated into him; "That she understood he was "to be upon the watch that night, and if she were "not delivered out of Prison as she expected before "one a clock in the morning, she would then dis-"cover all she knew to him; At which he being apprehensive of the consequence as he had reason, went to his uncle a grave experienced Person who advised him to take all his Ships Company who were fourteen able men for a guard to him, not forgetting to read the Scriptures and pray to God. The night was still and calm as in a Summers Evening without the least appearance of change, when upon a sudden at midnight, as *James Flemming* was leading her to and again by the hand as his custom was, there rose a terrible Tempest like an Hurricane, which blew the roof off the House to their great consternation, and a voice was heard three times calling her by a strange name to come away; At which she made three several leaps upward, rising gradually into the Air till her feet were as high as his breast, but he still held her fast by both the arms, earnestly recommending himself to God, though with great astonishment, so that his hair stood an end on his head, and after the third call he prevailed against the greatest Effort which he ever felt, holding her still fast though she was pulled

from

from him with mighty violence, and at length threw her on the ground where she lay groveling and foaming like one with the falling-sickness, and then fell into a profound sleep which continued two or three hours, when she waked she cryed out bitterly against the Devils treachery and perfidiousness who had promised to carry her to *Ireland* before four a clock in the morning, and to touch at *Paisley* by the way where she might see her Sister; She afterward made a very full and free confession, and accused several other women and some of good repute who upon apprehension confessed likewise their guilt, and suffered the Law as well as she. The Author of this Relation is a Person of great honesty and sincerity. *Ibidem.* p. 211.

XVII.

ABout the same time one *Hellen Elliot* a notorious Witch was burnt at *Culross* in *Scotland*, she was carried in a Chair to Execution by four men by reason her belly and legs were broken by a malicious trick the Devil plaid her; This Woman was watched one night in the Steeple of *Culros* by two men *John Shank* a Butcher, and one *John Drummond*, who being weary went to another room where there was a Fire to take a Pipe of Tobacco; But to secure her they put her legs in the stocks and lockt them in as fast as possible; They were no sooner gone out of the room, but the Devil came into the Prison and told her, *That he was obliged to deliver her from the shame she was like to suffer for his sake*, and accordingly took her out of the stocks, and taking her in his arms carried her out of the Prison; At which she being terrified made this Exclamation by the way, *O God whither are you carrying me?* At which words he let her fall a good distance from the ground, whereby she broke her legs and her belly; I saw the impression and dimple of her heels, saith my Author, as well as many thousands more, which continued six or seven years without any grass ever growing thereon;

thereon; at length a ſtone-arch was built in the place. From this Relation we have an evident inſtance that the Devil can tranſport the Bodies of Men and Women in the air, 'tis true he did not carry her off but not for want of skill and power; Neither probably was he afraid to hear the name of God ſpoken, but deſigning to deſtroy the Body and Soul of this poor Creature, he might pretend ſo, thereby to excuſe himſelf and not frighten his miſerable Vaſſal from relying upon his aſſiſtance. *Ibidem.* p. 212.

XVIII.

WIthin theſe few years there was one *Thomas Coltheart* an Agent about the Seſſions-houſe living in *Mary Kings Cloſe* in *Edenburg* in *Scotland* who deſigning to remove from a lower to a higher part of the City, as on the Saturday his Maid was carrying ſome light furniture to the other Houſe, one in the Cloſe meeting her, askt if ſhe was to dwell in that Houſe, *Yes* ſaid ſhe, *for I am hired for half* a year; He then told her, *I aſſure you, you will have more Company than your ſelves*; And after twice or thrice going to and again to carry goods, and receiving ſeveral informations of the ſame kind from others, ſhe reſolved to tell her Miſtriſs that ſhe would not ſtay to be a Servant in that Houſe becauſe ſhe heard it was haunted by a Spirit or Ghoſt. The Miſtriſs informed her husband deſiring him to forbear going thither leſt ſhe ſhould be frighted with the conceit and apprehenſion of it; But he out of the Natural courage and fortitude of his mind ſmiled at the Relation, and reſolved to ſtay, lodging there that very night. The morrow being Sunday they went both to Church in the forenoon, but in the afternoon he being indiſpoſed laid himſelf down on the bed to ſleep; His wife took a Bible and ſitting at the end of the Table near the bed reſolved to ſpend her time in reading, ordering her Maid Servant to go to Church, who never returned back again to the Houſe. As the Miſtriſs was reading to herſelf ſhe chanced to caſt

cast her eye toward a little Chamber door just over against her, where she spied the head and face of an old man with a gray Head and Beard looking directly upon her at a little distance; At which sight she endeavouring to awaken her husband had not time, falling down instantly into a Swoon or Fainting fit and lay in that manner till she heard some of the Neighbours open their doors when they came to Church; And then recovering her senses waked her husband and told him what had happened, who alleaged it was only a fancy or delusion of her senses, and bid her be of good courage.

After supper being both by themselves the Womans fear still continuing she made a huge fire and went to bed; After a little time the Husband casting his eye toward the Chimney espied the same Old Mans Head in the former place; He told his wife, who was like to have fallen into the former passion; He rises, lights a candle, sets it on the Table, and goes to bed again, incouraging themselves in God, and earnestly recommending their safety to his protection and providence; About an hour after they plainly perceived a young child with a Coat upon it hanging near the Old Mans Head; At which sight the Man flew out of his bed and his Wife after him, and taking her in his arms they kneeled down at the beds-side, and with fervent Devotion humbly intreated the Almighty to deliver them from this horror and disturbance; He lighted another candle the first being burnt out, and called to some of his Neighbours, but hearing no answer returned to their bed, where they both kneeled and prayed in excessive fear and perturbation of mind so that they sweat again. Soon after a naked arm appears in the room toward the roof from the elbow downward and the hand stretched out as when one man is about to salute another; He then again leapt out of his bed, and kneeling down begged help from heaven; The Arm

now

now came very near as it were to ſhake hands with him, whereupon he goes into his bed again, and at the opening of the Curtain it offered him another ſalutation; The Man and his Wife imbracing each

other through fear, and ſtill eying the naked arm they prayed more earneſtly, but at length it offering to touch him he was in ſuch conſternation and amazement, that he was like one diſtracted, yet taking courage he boldly ſpoke to it after this manner; *In the name of the living God and of our Saviour Jeſus Chriſt tell me why thou troubleſt my Houſe? To my knowledge I never wronged any man by killing or cheating, but have lived honeſtly in the World; If thou haſt received any wrong, and I can right thee I ſhall do my utmoſt for thee, but trouble me no more;* Notwithſtanding this the Arm and Hand came nearer than before, yet ſtill after a courteous manner with an offer of acquaintance. They fell to prayers again, both of them being even drowned with ſweat, and in the mean time they ſaw a little Dog come out of the little room aforementioned, which after a while looking about both toward the Bed and the naked arm laid it ſelf down

down in a Chair, as it were with its nose toward its tail asleep; This somewhat increased their fear, but quickly after a Cat comes leaping out from the same room, and in the midst of the Chamber began to play some little tricks, then was the room full of small little creatures dancing prettily, of so strange a shape that the man and his wife could not describe them as having never seen the like.

It is not possible to conceive the tremendous dread and passion these two were under, having all these Apparitions at once in their eye, which continued a long time; Yet expecting no help but from the God of Heaven they again went to Prayer in their Bed, the room being so full of these dreadful appearances that there was no space to kneel; while they were praying their ears were terrified with a deep lamentable and loud groan like that of a strong man dying, at which all the Apparitions and Visions vanisht at once, and as they imagined retired into the little room whence they came and all was quiet.

After this they went into the room where the drink stood to refresh themselves, and the husband said, *God had inabled him that night to suffer what would have frightned some men to death*; The day approaching they made them ready, and related all these strange passages to their neighbours, and then began to consider why they had not the wit to open the door, and fly from the house which had been easier than to light a candle, but they thought it was so ordered that they might undergo this tryal, and by this means the good man had the courage to continue in the house till he died, (yet seldom wanted some of these Companions with him,) concluding the worst was past as indeed it was. A few weeks after he and his wife went one Sunday to Church to *Carstorfin* a Village two miles from *Edenburg*. In the evening they supt there at an Inn, and stepping out of door upon some natural occa-

sion

he was instantly surprized with a vehement shaking and trembling all over his body. However going thence with an intent to get home that night, he was accompanied with divers Crows flying about him and almost keeping pace with him till he came to *Portsburg* a part of the Suburbs of the City; where they left him, and he went to his own house, *These Crows my dear*, says he, *do prognosticate that I must dye shortly*; He presently fell sick of an excessive pain in his head, and died a while after.

Just at this time a Gentleman at *Tranent* a Town about seven miles from *Edenburg* (whose Sollicitor this man was in managing his Law Affairs, keeping his papers upon that account,) and had a singular kindness for this *Thomas*, who was likewise very complaisant to his Master. This Gentleman being in bed one morning with his wife, his Nurse lying in a Trundle-bed under them, the Nurse was much affrighted with something like a Cloud moving up and down in the room, whereupon she call'd her Master and Mistriss, who waking saw the Cloud. He thereupon skipt nimbly out of his bed and drew his Sword, and going to bed again laid it by his side and recommended his Family to God; For a while it continued in the same dark form, but soon after they all saw the perfect body of a man walking about the room, at which the Gentleman behaved himself more like a Christian than a Combatant. At last the Apparition lookt him full in the face, and stood by him with a pale and gastly countenance; whereat the Gentleman with much resolution said to the Spectre, *What art thou? Art thou my dear Friend* Thomas Coltheart? *Art thou dead my Friend? Tell me if thou hast any commission to me from Almighty God, tell it me and it shall be welcome?* The Ghost held up its hand three times, waving and shaking it toward him, and immediately disappeared. This happened about the very hour, as was computed wherein the Agent died.

The

The Sunday after his death, among others that accompanied him to his grave some of the City Ministers were there, and by chance a friend of the deceased thanked one of them for his company and said *It was pity that some of you did not see him before he dy'd.* The Minister asked if there were any thing remarkable in his sickness; Who told him so much that the Minister made a visit to the Widdow, who welcomed him with tears in her eyes; After she had composed her self he prayed with her, and then she related to him all the foregoing particulars, and when she came to tell him about the little Dog, she said that in the very chair where he now sat the Dog lay sleeping. The Minister rising up, *Come*, saies he, *since this is the Chair in the name of Almighty God I will see his Chamber too*, and so went to see the little room from which the Apparitions came; In the mean time a Gentleman came in, and running to the Minister imbraced him, saying both shedding tears; He was the same Person to whom the Ghost of the dead husband appeared at *Tranent* the very hour he expired at *Edenburg*. He told them likewise that the same morning the Ghost appeared to him he was resolved to attend a Nobleman of *Scotland* from *Lithgow* to *Edenburg*, but this Apparition discomposing his wife he was prevented; But told the Widdow that he came to see her with the first opportunity, and get an account of his Papers being much concerned with what he saw at his house. These relations coming to the knowledge of the aforesaid Nobleman he related them before many of the Nobility. *Invisible World. p.*

XIX.

THE mention of those little Creatures that danced so prettily in the foregoing Narrative, recalls to my mind what I find related by *Sierra* a famous Author concerning Fairies, to this effect; That there lived in his time in *Spain* a Noble and beautiful Virgin, who was very remarkable for her excellency

at

ther Needle, insomuch that happy did that Cour-
think himself who could purchase the smallest
though at an unvaluable price. It happened
that this admirable Needle-woman sat work-
in her Garden, when casting her eye aside on some
flower or Tree, she saw as she imagined a little
Gentleman, yet one that shewed great Nobility by
his clothing come riding toward her from behind a
bed of flowers; She was much surprized how any
should come into the Garden but more at the
Stature of the Person who though on Horseback ex-
ceeded not a foot in height, and had reason to believe
her eyes deceived her, but the gallant spurring his horse
up the Garden made it not long, though his Horse
was little, before he came to her; Then approaching
the Lady with all due observance, after some Com-
pliments, he acquaints her with the cause of his bold
arival; That forasmuch as he was Prince of the Fai-
ries and did intend to celebrate his marriage on such
a day, he desired she would please to make some
Points for him and his Queen against the time ap-
pointed. The Lady consented to his demand, and he
took his leave, but whether business caused her to
forget, or the strangeness of the thing made her neg-
lect the work, as judging her sight was deceived, it
so fell out that when the appointed time came the
work was not ready. The hour wherein she had pro-
mised the Fairy Prince some fruits of her needle hap-
pened to be one day as she was at dinner with many
Noble Persons, having then quite forgot her pro-
mise, when on a sudden casting her eye to the door
she saw a mighty Train of Fairies come in, so that
fixing her eyes on them (who were invisible to the
rest of the Company) and remembring how she had
neglected her promise, she sat as one amazed, and
affrighted all her Friends. But at last the Train mount-
ing the Table, as they were prancing their Horses
round the brim of a large dish of White-broth an
Officer that seemed too busy in making way before
them

them fell into the dish, which caused the Lady to fall into a sudden fit of laughter, and thereby to recover her senses. When the whole Fairy Company was come upon the Table, so that the brims of every dish seemed to be filled with little Horsemen: She saw the Prince coming toward her, and hearing she had not performed her promise, seemed to go away displeased. The Lady presently fell into Melancholly, and being askt by her Friends the cause of these alterations and astonishments, related the whole matter to them; but notwithstanding all their consolations she pined away and died soon after. These Pharies are described to be little Mimick Elves of a very small Stature, who busy themselves in imitating the operations of men; We read in *Georgius Agricola* the great searcher of subterraneal Mines that they appear frequently in those places whence precious metals are dug, and from their manners are called *Cobali* Imitators of men; They seem to laugh, to be clothed like workmen, to dig the earth, and to act many things which they really do not, sometimes mocking the workmen, but seldom hurting them. The *Latines* called them *Lares*, and *Larvæ*, which they said frequented Houses, delighting in neatness, punishing the uncleanly and rewarding the cleanly. *Pig. Gu.* p. 302.

XX.

THat these passages may not seem altogether fabulous, I find the learned Dr. *Hen. More* writes, that it may be very proper to inquire into the nature of those large dark Rings in the Grass, which they call Fairy Circles, whether they be the Randevouz of Witches, or the dancing places of those little Puppet Spirits which they call Elves or Fairies, and prefixes a Relation before this discourse very proper for our present purpose. I shall relate from he, a memorable story out of *Remigius* which is this. One *Nicolea Langbernhard* while she was going toward *Assenturia* in *Germany*, along a hedge side, spied

ſpied in the next field about noon a company of men and women dancing in a Ring, and the poſtures of their bodies being ſtrange and unuſual made her review them more attentively, whereby ſhe diſcerned ſome of them to have cloven feet like Oxen or Goats (it ſhould ſeem they were Spirits in the ſhape of luſty Satyrs) ſhe being aſtoniſhed with fear cries out; *Jeſus help me and ſend me well home*; She had no ſooner ſaid ſo but they all vaniſhed ſave only one *Peter Groſperter* whom a little after ſhe ſaw ſnatched up into the air and to let fall his ſtaff, and her ſelf was alſo driven ſo forcibly by the wind that it made her almoſt loſe her breath, and was fain to keep her

bed three days after; This *Peter* though at firſt he would have ſued *Nicolea* at Law for ſlandering him, yet

yet afterward freely confessed and discovered others of his Companions, as *Barbelia* the wife of *John Lasonus*, and *Margetta* the wife of *Laurentius* who confessed she danced with those cloven footed creatures and *Peter* was among them; And for further evidence of the business *John Michuel* a Herdsman did confess that while they thus danced he play'd upon his crooked staff, and struck on it with his fingers as if it had been a pipe fitting upon an high bough of an Oak, and that so soon as *Nicolea* called upon the name of Jesus he tumbled down headlong to the ground, but was presently catched up again with a whirl-wind and carried to *Weiller* Meadows, where he had left his Herds a little before; Add to all this that there was found in the place where they danced a round circle, with the manifest marks of the treading of cloven feet, which was seen from the day after *Nicolea* had discovered the business till the next Winter that the Plough cut them out. These things happened in the year 1590. *Antid. against Atheism.* p. 120.

XXI.

A Few years since one *Margaret Kirkwood* a Woman of good repute lived in the Town of *Halington* in *Scotland*, who before her death was much troubled in mind but upon what account was not known; she seemed to intimate to her Frinds that she was inclined to make away with her self, which caused them to watch and attend upon her very carefully, but allowed her Liberty to retire her self to her Devotions, wherein she was very frequent. Upon a Sunday in the forenoon, when all were at Church, and she at home only with her then Servant Maid and going into an upper room as she was wont to her prayers, she there hanged her self, the Maid not in the least suspecting any such thing. At this very time *Eliz. Mudy* formerly her Servant Maid being then at Church was observed to number upon her fingers fifty or fifty one, which number being ended

she cryes out aloud in the presence of them all; *Now the turn is done*; she was presently carried away as a distracted Person, and news coming to the Church that her old Mistris had hanged her self, she was seized and committed to Prison, and confessing her self guilty of Witchcraft was burnt for the same. *Levil. World*, p. 200

XXII.

THE learned *Budæus* reports the following story out of *Philostratus* in the life of *Apolonius*. A young man of *Lycia* called *Menippus* about five and twenty of a reasonable wit, fair stature, and comely countenance, was thought to be much in favour with a beautiful stranger who appeared very rich & gallant, though all was but a delusion; for this young Gentleman walking one day alone toward *Cenchriæ* this Woman or rather Evil Spirit comes to him in the habit of a very fair Lady and taking him by the hand, told him, *That she had been long in love with him, and that she was a* Phenician *dwelling in the Suburbs of* Corinth, and says she, *If thou wilt come thither* Menippus *thou wilt be extreamly pleased to hear me sing, thou shalt have the best Wine that was ever drank, and shalt enjoy thy hearts desire without fear of a Rival, I will pass my time with thee and we will live in all manner of pleasure and delight*; The young man allured with these tempting promises, and being naturally inclined to Women (though otherwise a strict Philosopher) went privately that evening to this Ladys house, and was received by her with all manner of caresses and freedoms, he not in the least mistrusting but she was really what she seemed to be, *Apolonius* who was a very renowned Necromancer coming to *Corinth*, and casting a severe eye upon *Menippus*, he said, *Alas thou comely young man so much desired by Ladys, take notice thou nourishest a Snake in thy bosom, and a Snake nourisheth thee*; *Menippus* was amazed at these words, but *Apolonius* proceeding Menippus, said he, *this Woman is none of thine and dost thou think she loves thee?* Yes indeed, do I says he,

and that with very much affection too; *upon this account*, replies Apolonius, *I think thou wilt do well to marry her since thou believeſt ſhe loves none but thee; but pray tell me when ſhall the Wedding be; Very ſuddenly* ſays Menippus; And perhaps to morrow. In ſhort the day is appointed which *Apolonius* carefully remembred. So the Gueſts being all come and ſet at the Table *Apolonius* enters in, and ſaluting the company, *Where is the fair Bride* ſays he, Then ſhe is cryes *Menippus* who bluſhing ſtood up; *Pray* ſays Apolonius, *Whoſe Veſſels of Gold and Silver are theſe, and the rich furniture of the room are they thine?* No ſays *Menippus*, they are my Brides, for I have nothing in the world that I can call my own, but only this, ſhewing his Philoſophers gown, *you will find in the end* replies Apolonius *that all theſe goodly ſtore come from* Tantalus *garden, and that they are meer dreams and illuſions*; At which the company were much diſturbed, but he ſtill affirmed that there was no reality in any thing, and that the Bride was only an old Hag, or Evil Spirit who delighted only in filthineſs and laciviouſneſs and then deſtroy her Lovers. Whereat the Witch began to ſay, ſoft and fair friend be not ſo Chollerick, I defy thee and all ſuch doting Philoſophers; In the mean time the Golden Cups and Flagons began to melt away and vaniſh as *Apolonius* had declared the Cook, Pages, and all the ſeeming Attendants diſappeared, and the Hag her ſelf began to intreat *Apolonius* not to compel her to diſcover what ſhe was; But he grew the more earneſt againſt her, and urged the matter ſo ſtrongly to her that at length ſhe confeſſed ſhe was a wicked Spirit and no Bride, and that her deſign was to make *Menippus* fat and then deſtroy him, after which ſhe vaniſht out of ſight, *Camer. Hiſt. Medit.* p. 263.

XXIII.

A Gentleman of *Bavaria* of a Noble Family was ſo greived for the death of his Wife that abandoning all conſolation he betook himſelf to a ſo-

weary life. At length when this his sorrow continued without measure or end, his wife appeared to him in the night, & told him that she had indeed once finished the course of her natural life, but yet by his importunity she was again restored back, and was commanded to use his society yet longer, but upon condition, that they should again be married and that for the future he should abstain from all railing and blasphemous words whereunto he was formerly accustomed, and for which cause he had been deprived of her, and that she must again presently depart this life, as soon as he should utter one word of this Nature; These terms being agreed to by the husband she took care of his household as formerly, but was all the while of a sad and pale countenance; But some years after her husband coming home in drink, and giving his Maid some hard words in anger more than became a sober man, his wife went from the bed to the Cupboard to fetch some fruit for him and there left her cloaths standing at the Chest where the Apples were kept without any body in them, and was never seen more; This I have heard affirmed saith my Author by many Persons of credit, but whether it may be reckoned a good or evil Spirit I shall not determine. *Hist. Spectus*, p. 38.

XXIV.

NOT far from *Torga* in *Italy* a Nobleman walking in the Feilds to refresh himself met one in the habit of a Gentleman but was really a Dæmon, who complementing him told him he was out of imployment and would very gladly serve him; Who thinking him fit for his business receives him into his service, and makes him Master of his Horse; This Nobleman was a very impious Person, and lived cheifly by robbery and plundering Passengers, and had now got a Servant very fit for his purpose. One time when he was going a Journey, he commended one of his Horses to his special care in his absence, the Master being gone this excellent Servant

conveighs the Horſe up into a very high Tower, his return the Horſe hearing his Maſters voice pu

his head out of the battlements of the Tower neighing aloud, The Maſter much wonders and asks who it was that carried up his Horſe thither, the good ſervant anſwers, It was he that had ſo carefully performed his Maſters commands, and knew no place ſafer for him than there, where he could neither run away nor be ſtoln; but yet pretended he could not ſo eaſily fetch him down as he carried him up, ſo that they were conſtrained to let down the Horſe from the Tower with ropes; It happened afterward that thoſe whom this Nobleman had plundred purſued him in order to bring him to juſtice for his crimes, when this ſervant cryes out, *Maſter make your eſcape*, and preſently pulls ſomething out of his budget whereby he ſtopt the courſe of the Horſes that followed him, and he thereby got away; At length he was taken, and thrown into Priſon, where he implores his Servants aſſiſtance who appears and tells him that being faſt bound in fetters he could not now free him; The Maſter is very urgent and at laſt his

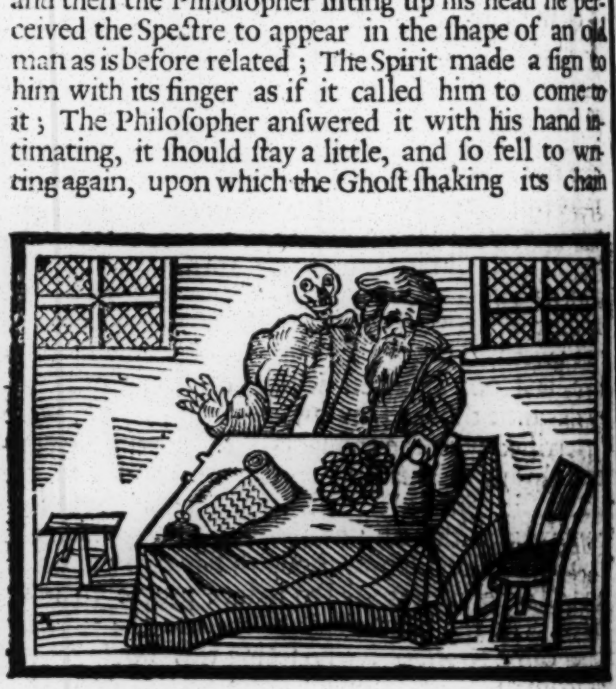
Serv

Servant tells him he will do his endeavour therein, but says he, if I set you at liberty it shall be upon condition that you stir not your hands, nor make any signs of defence; Whereupon the Evil Spirit brings him out of the Prison with his chains and fetters on, and carries him a great height into the Air, who being amazed and afraid cryed out, *O Eternal God whither am I going?* Hereupon the Devil immediately casts him down into a watry marshy place, and then hastning home to his wife, bids her go and help out her husband who was stuck fast in the Fenns bound in chains; After which he vanisht away. *Ibid.* p. 43.

XXV.

IN the City of *Athens* there was a very handsome house which no body would take nor dwell in, because it had the report of being haunted, and that in the night there was a Spirit walked in it drawing a Chain, and making a noise seeming sometimes far off, and otherwhile very near. After which there would appear a great old man, with his flesh worn away, having a long beard, his hair standing an end and all tangled, fetters on his feet, and a chain at his hands which he would always be shaking. Those that formerly dwelt at the house could never rest quietly in the night, but grew heavy and pensive, and soon after fell sick and died, for in the very day time though they saw not the Spirit yet were so terrified with the thoughts of it that they imagined it always in their sight, and the ringing of the chains still sounded in their ears, whereby their fear continued without intermission; Upon which the house stood long empty though bills were put on it, and all other means used to induce people to inhabit it. At the same time *Athenodorus* the Philosopher came to *Athens*, who seeing this house offered at so small a rent, thought there was something in it, and would needs know the Mystery; when he was informed of the whole matter he was the more

desirous to buy it, and at night took possession of it, causing a bed to be made for him in one of the Chambers toward the street, and providing pen, ink, and paper, and a Lamp well lighted, he ordered his Servants to withdraw into a back room of the house; This done he setled himself very seriously to writing and study, that his mind being imployed he might make the less account of what he should hear; About midnight the Spirit begins to shake his fetters and his chain, but *Athenodorus* without once moving his head sate still writing though the noise increased very much, at length the Spirit comes on, and stands at the Chamber door, and then the Philosopher lifting up his head he perceived the Spectre to appear in the shape of an old man as is before related; The Spirit made a sign to him with its finger as if it called him to come to it; The Philosopher answered it with his hand intimating, it should stay a little, and so fell to writing again, upon which the Ghost shaking its chain



over his head, *Athenodorus* looking up perceived that it made a sign to him as before, whereupon he took the

the light and followed him. The Spirit went very painfully as if it carried its irons with great pain, and going before him out into the ſtreet ſuddenly vaniſhed away; *Athenodorus* took ſome graſs and leaves and laid them as a mark upon the place, and next morning went to the Council of the City deſiring them to dig and ſearch in that place, which being done they found a dead body all rotten whereof nothing remained but the bones that were chained; The bones were taken up and buried, though they knew not whoſe body it was or how it came there, and after that there was never any Spirit ſeen in the Houſe of *Athenodorus. Camer. Hiſt. Med.* p. 290.

XXVI.

IN the Annals of *Bavaria* we find two notable inſtances of the fury of theſe wicked Dæmons. In the year 1533. at *Schiliac* a little City in the Dutchy of *Wirtemburg* in *Germany*, a malicious Spirit having for ſeveral days horribly affrighted and tormented the Inhabitants with dreadful howlings and cryes, and eſpecially the Inn-keeper at the Golden Bear and his Family, it was at length diſcovered that a woman-ſervant in that houſe kept intelligence with the Devil; and that he had carnal knowledge of her; Thoſe who were of this opinion, grounded upon very probable conjectures, ordered the ſervant to depart thence into ſome other place. And ſome days after, that Inn together with the whole City was miſerably burnt to aſhes by a Fury altogether Diabolical in the ſpace of two hours, ſo that the people of the neighbouring Towns could not come thither ſoon enough to give them any aſſiſtance, nor could any remedy be found to quench the raging violence of the fire; It was eſpecially obſerved that ſeveral circles of fire flying from all parts took one houſe after another, ſo that thoſe who went to help quench their neighbours were forced to leave them and run with all ſpeed to their own, where all was on fire. This Satanical fire was ſo extream fu-

rious that they had much ado to prevent a Cast
built with Free-stone, and standing a great way o

of the City from being consumed as the rest were;
It is not many years since (saith my Author) that
I heard the particulars of this fearful visitation from
the mouth of the Curate or Minister of that place,
who was very old, and shewed him in writing an
account of some marvellous illusions of the Devil a
while before this sad accident, and how this subtil
Spirit counterfeited the singing and tunes of many
birds, and wondring that the Curate had as it were
a Crown of long hair on the top of his head of di-
vers colours, he told him that the wicked Spirit had
trimmed him so by throwing a hoop at his head;
He added, that one day the same Spirit asked him

and

and some other persons if they had ever heard a Raven croak, and that thereupon he made such a croaking as amazed them all, and if that hellish musick had lasted long they thought it would have distracted them with fear. The old man further affirmed, not without blushing, that this enemy of our Salvation had oft times discovered to him and others all the secret sins they had committed so exactly and punctually that they were all forced to leave the place and get away with much shame and confusion. *Idem.* p. 293.

XXVII.

THE second Relation is of a mischievous Dæmon at *Caumont* a Village near the River of *Rhine* in *Germany*; who first began to throw stones at people and knock at their doors, but could never be perceived; Soon after, this malicious raging Devil appeared in the shape of a man, and began to answer such questions as were demanded of him, and to discover things stoln, accusing, slandering, and defaming whom he pleased, and raising great enmities and quarrels among the people; He first burnt certain barns, and after set fire to all the Houses, but used one of the Inhabitants more cruelly than all the rest, for he always haunted him whithersoever he went, and having burnt his house to the ground, he stirred up all the neighbours to fall upon this innocent man and murther him, this forger of lies affirming that the Village was cursed and destined to destruction for the wickedness of that person, who thereupon was driven away and forced to live abroad in the Fields having no other covert but Heaven, for no man would receive him into his house holding him to be an execrable and damned wretch; Yet to satisfy the desire of his neighbours and countreymen, he to make proof of his innocence took a red hot iron into his bare hands without hurt, according to the custom of those times; notwithstanding which this raging desperate

Fury burnt all the Corn in the Fields thereabout and committed so many horrible outrages that they complained to the Archbishop who sent some of the Clergy to exorcise him, at first the Spirit increased his fury and threw stones at them, hurting some, but at length he pretended to be gone out of the Countrey, yet as soon as the Priests were departed he shews himself again as before, saying he had laid hid all this while under one of their Garments. After this making a great howling the Ghost departed out of these quarters, and vanished into the Air. *Ibidem.* p. 293.

XXVIII.

A Certain *German* in our time travelled toward *Italy* in the company of a Souldier much given to Conjuring, by whom he suffered himself to be so much governed, that one time this Conjurer made him stand within a Circle, fortified with so many Characters that this ignorant man believed himself safe enough from the power of all the Devils in Hell; Hereupon the Wizard used so many horrible imprecations, and conjurations, that a wicked Spirit being called and invocated by his terrible charms at length appeared as it were much against his will, like a man exceedingly affrighted, wearing a hat all torn, with a great feather hanging on it, having about him a sheet tattered and torn all to rags almost, looking like a dead Corps that had been dried against the Fire or in the Sun, and after eaten with worms, with a ghastly countenance, and his feet not like those of a man; As he thus stood the Conjurer would compel him as it were to tell him if the *Golletta* a place then Besieged by the *Turks* were taken by them or not; The Spirit replyed, *he did not know for the present, but that the day before the Besieged had defended themselves valiantly*; He then complained of the Conjurer who by his horrible Inchantments did too much force and importune Spirits, and having spoke of some other severities;

sencies used by him desired time to think upon what was asked, and then vanished leaving such a stink and terror that these curious Inquirers were almost dead with fear; And the *German* would many times swear, that so ott as the remembrance of this horrible Spirit, together with his voice which was small, hoarse, and cut off or choaked as it were at every word, came into his memory he was ready to swoon away with the horror of it; By this it appears that though wicked Spirits have a marvellous quick motion, yet they are not always privy to things done in places remote from where they appear if they are required to give an answer at an instant; Though they have sometimes answered readily of matters acted in another part of the World. *Ibidem. p.* 268.

XXIX.

I Have before premised that though it pass for currant among the vulgar that Witches or Wizards can transform themselves into Wolves, Cats, Mice or other creatures, yet it seems very doubtful, since there is a special sort of Melancholy which is called *Lycanthropia*, wherein people imagine themselves to be turned into Wolves or other Beasts, and *Hippocrates* relates concerning the daughters of King *Prætus* that they thought themselves Cows, and of a *Spaniard* who did believe himself a Bear; And *Sennertus* reports, that a Noble Person, and one worthy of credit gave him an account of a strange passage to this purpose which himself was particularly acquainted with. That a certain Woman being in Prison on suspicion of Witchcraft, pretending to be able to turn her self into a Wolf, the Magistrate before whom she was brought promised her that she should not be put to death in case she would then in his presence thus transform her self, which she readily consented to, accordingly she anointed her Head, Neck, and Arm-pits, immediately upon which she fell into a most profound sleep for three hours, after which

she suddenly rose up, declaring that she had been turned into a Wolf, and had been at a place some miles distant, and there killed first a Sheep and then a Cow, The Magistrates presently sent to the place and found that first a Sheep and then a Cow had there been killed. *Essay of Provid.* 179.

XXX.

SUch kind of people are likewise said to be found in *Prussia*, one of which Men-Wolves was taken not long ago, and brought to the Duke of *Prussia* by the Countrey people upon suspicion that he had devoured some of their Cattel; He had in his face several scratches and hurts which they said were given him by the Dogs that took him for a Wolf. The Princes Commissioners examining him he confest that twice every year, namely about Christmas and Midsummer he was changed from a man to a Wolf, and that he then grew wild finding himself as it were constrained thereto, and conversed in Woods among the Wolves; That before the Wolfs hair came out, and that he changed his Shape he felt an horrible quivering and faintness all over his body; Every one credited what he said; But when they resolved to find out the truth of it, and to that purpose had kept him a long time close Prisoner in a Castle, the guard having always an eye upon him to see when the Wolfs hair appeared, they could perceive nothing of it, but that he always continued a man; This was the last act of this Comedy, and *Wierus* and *Baptista Porta* who have divers stories to the same purpose are of opinion that the Devil himself does the mischief and that in the mean time these poor deluded creatures who are cast into so profound a sleep by him, as that by any noise or blows they cannot be awakened, have their Phansies imposed upon by Dreams and delusions according to the pleasure of their Master Satan. *Camerarius p.* 276.

XXXI.

A Few years ſince, a Woman dwelt at *Seavington* in *Somerſetſhire*, who had been the wife of a Vicar belonging to the Quire of *Wincheſter*, and was very honeſtly educated living in good reputation with her firſt husband, and during her widowhood taught a School of Girls at *Wincheſter* which ſhe continued till married again to *J.H.* with whom ſhe lived in all virtuous manner being then about 57 years of age, and had a Son by her former husband, about ſeventeen. There dwelt in that village over againſt her a Woman of ill fame among her Neighbours for divers bad practices. This Woman coming to the School-Miſtriſs deſired her to lend her a ſmall peice of changing money, which the other refuſed, who ſaid ſhe knew ſhe had ſuch a peice, and it had been better ſhe had lent it her, going away muttering. In the evening the School-Miſtriſs ſtanding at her door ſaw a Monſtrous great Toad walking upon all four like a Cat, coming from the other Womans houſe directly to hers, upon which retiring into the houſe ſhe deſired her husband to get ſome inſtrument to kill that terrible Vermin; As he was coming toward the door he met with it in the entry, and before he had power to ſtrike, it ruſht ſuddenly into another room, and was never ſeen after; That very night the School-Miſtriſs, though before a very healthy brisk Woman, was taken in a moſt violent tormenting manner, with cruel prickings and pains, as if her inſide had been all ſtuck with pins, needles, or thorns, inſomuch that with the great tortures of her body abundance of bloud iſſued with her urine which was obſerved the firſt night. Theſe Fits ſeized on her very frequently, ſometimes twice or thrice in one day, otherwhile whole days together, and it was remarkt that juſt before the coming of the Fit there would come into the room a vaſt large Cat, after that another, and ſo till they amounted to ſeven or nine: Theſe would crawl about and ſtick againſt the wall making

a dreadful yelling hideous noise, and continuing about a quarter of an hour suddenly disappeared. When they were gone a very great light like a flash of Lightning would strike in at the window, and hang about the walls in heaps of light like fire, passing from one room to another for an hour or more at a time, and sometimes continued all the night long, shining through the window into the street and visible to the Neighbours, all the while this light continued she was in extremity of misery, and would oft cry out and name the suspected Party; She continued in this miserable state about seventeen years, it happening when she was about forty, and had reduced her streight well proportioned body to crookedness and deformity. The Physicians were all of Opinion that the inward parts of her body were wounded by some Diabolical practice, and advised her to remove her habitation which she did, but to no purpose, the evil instrument following her thither also, and of many young broods of Chickens which she attempted to nurse up for many years she could not raise one, but they would suddenly turn round twisting their necks several times about until they dropt down dead. She kept two Cats of her own for which she had a great fancy, but as soon as ever the other sort of Cats entred the room they would fly like Lightning sometimes into the fire, sometimes into the Oven, and up the Chimney or any way to avoid the room whilst they were there, nor did they ever thrive but soon after starved and pined away; After her removal, her Son came from *Winchester* a strong healthy youth about seventeen who had not been there above three months when he was taken with dreadful raving frantick fits so that five or six men could not hold him, he would spring out of their hands, and leap up with his head against the cieling, sometimes he would catch up a Knife or Razor, and therewith endeavour to cut his own throat

or do himſelf ſome other miſchief roaring out in a moſt terrible manner; *That the Witch aforementioned was by him, and commanded him to do it or elſe ſhe would ſtrangle him, or choke him with pins or the like.* So that they were forc't to lay all dangerous inſtruments out of his reach, and yet though he had none of them near him, when his fit came his hands and pockets would be full of Knives, Sizzars, Razors, and the like, and after theſe fits he would caſt out of his mouth a great quantity of pins and needles, and was forced by extream weakneſs to keep his bed ſeveral days. One day as the young man was in the height of his fits his mother ſaw the ſuſpected Party ſcrambling againſt the wall of the room, and immediately called out to her husband, *John, John! There's the Witch,* (naming the Party) *run her through with your Sword.* Upon which he darted his Sword at the place ſhe directed him though he ſaw nothing, and his wife eryed out, *John you have cut the Witch, you have cut her hand,* and it was obſerved that the woman had a lame hand a conſiderable time after. This afflicted woman would often repair to Church, but if the other were there ſhe had not power to enter, but ſtay'd in the porch or at the window; The Son continued in thoſe amazing Fits about five years, and then ran away in one of them having never been ſeen nor heard of ſince. The Mother continued in this lamentable ſtate about ſeventeen years, and then died of pain and grief, but very ſenſible, having her reaſon and underſtanding to the laſt. She was of Opinion that others beſides that woman contributed to her miſery; And though many Phyſicians and Neighbours were Eye and Ear-witneſſes of what is here related, yet I do not underſtand that any Juſtice was applied to for apprehending of the ſuppoſed Witch and bringing her to puniſhment, but that ſhe lived about five years after the afflicted. *Pandem.* p. 189.

XXXII.

PAulus Grillandus a Lawyer in *Italy* well experienced in the Facts of Witches and Sorcerers relates; That there was a Countreyman not far from *Rome* in 1526. who when he saw his wife rise naked in the night to anoint her self, and that thereupon she was gone presently out of sight and could not be found in or about the house, the next day he provided himself of a good cudgel wherewith to compel her to tell him whither and upon what account she conveyed her self away the last night, which she presently confessing, he pardoned her upon condition that she would carry him to the same place, that he might see her Associats; Next night she and her husband both anointed themselves, and then they were each of them instantly mounted upon a Goat, and so brought immediately among an Assembly of Witches; Now his wife had forewarned him that he should by no means name God or Christ, except in scorn and derision; When they were arrived among the croud his wife bid him stand at a distance till she had saluted their Prince, who was most magnificently clothed, and guarded with a great company of men and women, all honouring and waiting on him as their Lord. After which they danced in a ring backward it may be to prevent their knowing and accusing one another, if they should happen to be detected; Which this *Trisciliianus* afterward did to *Charles* the Ninth King of *France*, relating; "That there were "many who adored and worshipped a Goat in "their meetings, and kissed his Posteriors, and then "they danced, and the Devils had carnal commerce "with the women, and with each other in the Shapes "of men and women. After their dancing the Tables were covered and furnished with meat; The woman then bid her Husband sit down with the rest of the company and salute the Prince, which being done, the man not relishing his cheer without Salt called for it, which being brought, he cryed out aloud,

God

God be thanked we have Salt now, which was no ſooner uttered, but Men, Women, Meat and Tables preſently vaniſhed, and the man was left alone in a cold deſolate place utterly unknown to him; When it was day he met with ſome Shepherds, who informed him that he was in the Earldom of *Beneventum* a great many miles from *Rome*, to which he was forced to travel back and beg food, and cloths in his return. When he came home he accuſed his wife, who impeached others, and they all confeſſing their guilt were hanged for their enormous wickedneſs. *Hiſt. Spectrs.* p. 130.

XXXIII.

THE ſame Author writes, that being invited by a Nobleman to the Caſtle of St. *Paul* in the Dukedom of *Spoleto*; When he arrived the Nobleman gave him an account of three Sage Matrons who were found to be Witches; One of whom truſting in his promiſe that ſhe might freely ſpeak without danger, declared that fifteen years ſince ſhe was carried by an Old Woman to an aſſembly of Witches, where the Devil being preſent obliged them by an Oath to renounce God their Creator, their Faith and their Religion, and to be faithful to him, and that with their hands laid upon a book of very ſtrange Characters they were ſworn to perform ſome Solemn Services to him in the night, and that they muſt go whereſoever he commanded them; The Devil on the other ſide promiſed them mirth, pleaſure, and felicity forever; She confeſſed further that at that time ſhe killed four men, and many Cattel, and procured much damage to the fruits of the earth, and if it happened that at any time ſhe came not to their meetings except ſhe could ſhew very good cauſe to the contrary ſhe was ſo tormented that ſhe could neither ſleep nor eat; When ſhe came thither ſhe heard the voice of a man who called the Devil little Lord, and ſometimes Mr. *Martinetus*; As ſoon as ſhe had anointed her

ſelf

self with a certain unguent, she mounted a Goat that stood ready at the door and held fast by his mane and tail, whereby she was conveyed to the great Wood at *Beneventum* where she found a great company of Witches and Inchanters, when she had there vowed allegiance to the Devil, she danc't, sat at the Table, and last of all every Devil had filthy commerce with her or him whom they had chosen for themselves, and when they had done every one returned back upon their particular Goat or Devil with the same incredible swiftness that they came there, and likewise that they did privately worship the Devil at home in their own houses; This confession agreeing with those of two more, many others were accused, who acknowledging their crime, they with their ointments and powders were all burnt together. *Ibid. p.* 131.

XXXIV.

THough we have already declared that it seems hard to believe Inchanters or Witches can transform themselves into other Shapes, yet Dr. *Henry More*, in vindication of *Bodinus* endeavours to demonstrate that nothing material is urged to the contrary, since they acknowledge they find themselves very weary, and sometimes wounded which he says cannot be a more delusion of fancy; I shall not positively assert nor deny any thing, but having met with a story to this purpose shall here insert. In a Town in *Germany*, one whose name saith the Author for modesty I conceal, had at his House one of his Tennants cutting Wood, whom a Cat of a vast bigness set upon unawares, and when with blows he had driven it away, another more fierce than the former joins to it, against whom while he more sharply contends a third comes in, so that he was hard put to it, and obliged to use his utmost strength and courage against three such cruel overgrown Cats, neither could he subdue them nor free himself from their teeth and claws without giving and

and receiving many hurts and wounds; Having at length vanquiſhed and driven them away, the man falls again to his work and preſently 2 Officers ſeize him and carry him before a Judge, who being much moved with fury and rage commands him to be inſtantly caſt into a dark loathſom dungeon; His Proteſtations, ſighs and groans nothing availing to clear him, or manifeſt his innocency; The Judges anger increaſed, who exclaimed againſt him as an impudent fellow in ſo obſtinately denying the committing that Villany wherewith he was charged. After three days the Judge being continually importuned to execute Juſtice upon him, ſends for him to be brought publickly into the Court of Juſtice there to receive his Sentence in the preſence of the other

Judges; When he appeared the inraged Judge could not look upon him with patience, who poor man falling on his knees humbly begged he might ſpeak for himſelf. The Judge then laid it heavily to his charge that like a wicked bloudy wretch, he had deſperately wounded three of the chief Matrons of the Town within a few days paſt, and yet had the confi-

dence

dence to deny his knowledge of it; The poor wretch hearing this terrible accusation replied, That he never hurt any woman in his life. The Judge on the other side thundred out, That it was notoriously known he had so abused these three Gentlewomen that they were forced to keep their beds, their limbs and several parts of their bodys being so out of joint and beaten that they were not able to turn themselves; The fellow persists that he never hurt nor ever saw any such Gentlewomen, but said he, I very well remember that on the day wherein I was apprehended and cast into prison, I was set upon by three huge fierce Cats, and used all the strength I had to defend my self against them, and yet had much ado to drive them away; These words amazed all that were present, and then he declared all the particulars in order; The truth being thus discovered the Judges do their utmost to conceal the business, and save the reputation of the Matrons. *Idem. p.* 120.

XXXV.

ONE *Isabel Heriot*, was Servant to the Minister of *Ormston* in *Scotland*; She was of a low Stature, small and slender of body, black of complexion and her head awry; Was very confident and much given to scoffing; After several years service the Minister disliking her qualities discharged her his house and she dwelt long in another Service; After which she returned to *Ormston*, and got sometimes into Masters house though without his knowledge. She fell sick about the beginning of Winter 1690. and at the time of her death her face became extream black. Within three or four nights after she was buried one *Isabel Murray* Widdow of *William Craig* the Church-Warden saw her Ghost about twelve a Clock at night with burying cloths upon her, walking from the Chappel toward the Minister house, and halting by the way at a Stone before the door, where she sate down, as she usually did when alive, leaning upon her elbow; After

ſhe obſerved her to go into the Miniſters back yard toward the ſtable; Some few nights after there was throwing of Stones over the Miniſters houſe, and ſome were flung againſt the Hall door and Windows; Which were found in the yard next morning, when they fell it was with no great violence; The Miniſter againſt whom the Devils chiefeſt malice was, coming in one night at the back door, and ſhutting it after him had a great ſtone thrown after him which ſtruck the door very hard and left a mark and impreſſion behind it. This ſhe, (or rather the Devil) did in imitation of a prank ſhe plaid before ſhe died; For the Miniſter cauſing his other Servants to thruſt her out of that very door, ſhe out of anger threw a great ſtone with much violence againſt it; The aforementioned *Iſabel Murray* going into the Miniſters houſe one night was hit very hard with a ſtone on her back; The man-ſervant who lookt to the Horſes, as he was going to bed in the Stable was griped by the heel to his great amazement; He crying out aloud his Miſtriſs and others came to him, and found him in much conſternation and affright; That night ſeveral clods and ſtones were thrown but no perſon touched, only an old Horſe-comb which had been miſſing many years was thrown with much fury at the Lads beds head; The Horſes were found in the morning in great ſweats, and much diſorder, and while this Youth was dreſſing the Garden he had ſeveral ſtones thrown at him, but was only ſtruck by one and that very favourably, and ſeveral noiſes were heard in the Houſe; One night a burning coal was thrown under one of the beds, and one of the family had his Cap taken off in the night which was found next morning in the Chimney full of Cinders and Aſhes. If the Devil could have done more he certainly would. This trouble continued eight or nine weeks during which frequent Prayers were ſent up to God, and one ſcoffingly ſaying, *Now let the Miniſter and his brethren with*

with all their Prayers drive away the Devil if he can, it is very remarkable that from this time they had no more disturbance in the Family.

But *Isabel Murray* reports divers other particulars of this Apparition, as that when she saw it first the face was as black as soot, and that she once saw her walking in the Garden, and taking up something from the ground, saying *a stone, a stone*, and gathering a great number of small stones into her Cap, she threw them down under a bush, which some think were the stones that were thrown in the night; The woman took the courage to speak to her, and said, *Hey, what dost thou do here* Isabel Heriot, *I charge thee by the Law thou lives on to tell me*; The Spectre replyed, *I am now come again because I wronged my Master while I was his Servant, for it was I that stole his Shekel* (this was a Jewish Shekel of Gold that with some other things had been stoln from him several years before) *which I hid under the Hearth-stone in the Kitchen, and when I fled I took it up, and offered to sell it to a* French-*woman who lodged in the* Canongate *where I then served, who askt where I had it, I told her I found it between* Leith *and* Edenburgh; *One night*, says she, *I was riding home late from the Town, and by the way my Horse stumbling I said*, the Devil raise thee, *whereupon the foul Thief appeared presently to me and threatned me, that if I would not promise to destroy my Master the Minister he would throw me into a deep hole there, which I suppose is still to be seen near a place called the* Fauside Brae, *or if I could not get power over my Master I should endeavour to destroy the School-Master*; It is very remarkable that one of the Ministers Maids had given to the School-Masters Maid some Linnen to wash, among which was a cross-cloth of strong Linnen which could not be found, till one morning the Master awaking found it bound round his Night-cap, which caused admiration both in himself and wife, and shewed that the Devil nor the Witch had no further power of

him,

him, though it is probable they designed to strangle him therewith in the night.

Isabel Heriot or her Ghost confest likewise that the Devil met her a second time at *Elfiston* Mill within a quarter of a mile of *Ormiston*, and that as she another time was coming home from *Hadington* Market with Corn the Devil again appeared to her and bid her destroy *Thomas Anderson* who was riding with her, and because she refused, the Dæmon threw the Corn off the Horse, and it is well known that her Corn lay there all night, and she went early next morning to fetch it home. And says she, I cheated my Master when I went to the Market to buy Oats, by telling him it cost more than it did, and do not you remember *Isabel Murray*, says she, that one night coming out of the Ministers house you had a sore blow on the back with a stone, it was I that did it, yet not for your own sake, but your husbands who once threw me down and abused me; After this Conference the woman began to be afraid, and leaving the Spectre came running home with all speed; This *Isabel Heriot* was never reputed a Witch nor accused by any, but was very ignorant in Religion, and travelled oft in the night; But this Disturbance and Apparition after her death made it believed that it was either her real body acted by the Devil, or else Satan taking upon him her shape and form, and imitating her to the life which seems most probable. *Invisib. World.* p. 144.

XXXVI.

ONE *Alexander Hunter* lived at *Edenburgh* in *Scotland* and was nick-named by the Devil *Hatterick*; He was first a Servant to a Gentleman in *East Lothian*, and was much given to Charms, pretending to cure Men and Beasts by Words and Spells, which sometimes succeeded, otherwhile not; One Summers day as he was looking after his Cattel on the side of an Hill the Devil appeared to him in the shape of a Physician, and said, *Sauny you have*

long

long followed my trade and never acknowledged me for your Master, you must now bargain with me and be my Servant, and I will make you more perfect in your Calling. Whereupon the fellow gave himself to the Devil and received his mark, and the new name of *Hatterick*; After this he grew very famous throughout the Countrey for his Charms, and curing distempers, and turned a wandring Mountebank, getting Bread, Meat and Money by his Tricks from the ignorant people; So that at length whatever house he came to none durst refuse *Hatterick* an alms, though many gave it more out of fear than love. One day he came to a Gentlemans gate who had some Friends that dined with him just ready to take horse and ride away; A young Gentleman brother to the Lady seeing him there switcht him about the ears saying; *You Conjuring Rogue what have you to do here?* Whereupon the Fellow goes away grumbling and was overheard to say, *You shall buy this dear ere long.* The Young Gentleman having waited on his Friends a good part of their way returned back again when he supt; After which taking his Horse to go home to his own house, and crossing *Tine*-Water he through a shady place called the Allers, and the Evening being somewhat dark he met with some such dreadful Apparitions as brought him into a terrible consternation, and which he would never fully discover; When he came home the Servants observed a strange trouble and disorder in his countenance and the next day he became distracted, and was bound in his bed a considerable time; His sister the Lady *Samuelston* hearing of it was heard say; *Sure that knave* Hattarick *is the cause of this trouble, call him presently*; He being come, *Sarrah*, says she, *what is that you have done to my brother* William? *I told him*, says he, *I should make him repent his striking of me at the gate lately*; She giving the Rogue good words and promising him his poke-full of Bread and Beef perswaded the Fellow to cure him again; He under-

took

took the buſineſs, but ſaies he; *I muſt have one of his Shirts*, which being given him what tricks he plaid with it they knew not, but in a little while the Gentleman recovered his health; When *Hattarick* came for his reward he told the Lady, *Your brother* William *ſhall quickly go out of this Countrey, but ſhall never return again*; She knowing the Fellows prophecies were generally true, cauſed her brother to diſpoſe of his Eſtate before he went; After this Wizzard had abuſed the Countrey a long time he was at length apprehended at *Dunbar*, and being brought to *Edenburg* and found guilty of many notorious crimes was burnt in the Caſtle there. *Ibidem. p.* 122.

XXXVII.

ABout the time that the Earl of *Traquair* was his late Majeſties Commiſſioner in *Scotland*, it happened that at *Dalkeith* where he reſided one *Spalding* living in that Town killed one *Sadler* his Neighbour; The Murderer fled and abſented himſelf above a year, yet ſometimes came home in the night finding that none ſought after him; At length wearied with this way of living he reſolved to caſt himſelf upon the Lord Commiſſioners mercy; Who coming one day toward *Dalkieth* in his Coach *Spalding* came to the Coach-ſide and falling on his knees begged mercy of him; The L. Commiſſioner inquired what the buſineſs was. His Servants told him he was ſuch a man that had killed his Neighbour a Townſman, who thereupon commanded him to be conveyed to Priſon where he lay above a year; After which being brought to his Tryal, he was found guilty and condemned to be hanged; When he heard his Sentence he cried out; *What muſt I dye like a Dog, why was not I ſentenced to loſe my head?* When he came to the Scaffold and prayers were ended, he goes up the Ladder, and the rope being put about his neck he cries out with a loud voice in the audience of all, *Lord*, ſaies he, *let never the Soul of mine depart from this body till it come to be reconciled to thee*; And having

ſaid thus the Executioner threw him off the ladder
When he had hung the ordinary time which was ſuf
ficent to take away any mans life, he was cut down
and his body being put in a Coffin was carried to th
Talbooth to be ſtript, when they opened the Coffi
the man ſits upright in it, his eyes ſtaring, foaming a
the mouth, and roaring like a Bull ſtriking at all ne
him with his Fiſts; The Magiſtrates hearing of it or
dered he ſhould be ſtrangled once more; The Exe
cutioner falls to work, and putting the rope abou
his neck ſtrained it ſo hard that his neck was no big
ger than his wriſt; After which continuing quiet
ſufficient time he was put into his grave and covere
cloſe up with earth, notwithſtanding all which h
made ſuch a rumbling and tumbling therein that th
very earth was raiſed and they could hardly kee
the mould down; Not long after the houſe where
he formerly lived at the Eaſt end of the Town wa
haunted with a Ghoſt, which made it ſtand empty
long time. Thus, (ſaith my Author) I have from
very credible Perſon who is yet alive, and being
Scholar at *Dalkeith* was both an eye and ear-witne
of theſe particulars. *Ibidem. p.* 191.

XXXVIII.

ABout 1656. one *William Barton* who dwelt
Kirkliſton near *Queens Ferry* in *Scotland* was ap
prehended for Witchcraft; Which he confeſſe
ſaying; If he had twenty Sons he would earneſtly ad
viſe them to avoid the ſin of uncleanneſs; *For* ſa
he, *I never ſaw a handſom woman in my life but I luſte
after her, which was the only cauſe that brought me to b
the Devils Vaſſal; One day* (ſays he) *going from m
own houſe to* Queens Ferry *I overtook a young Gentlew
man who was to appearance very comely and beautiful,
drew near to her, but ſhe ſhunned my company, and when
perſiſted ſhe ſeemed very angry and coy; Madam* ſaid I
*ſince we are both going one way pray pleaſe to accept of m
for your Convoy; At laſt after much intreaty ſhe grew be
ter conditioned, and we came to that familiarity that ſh*

ſuffered

ſuffered me to imbrace her, and do what I pleaſed; At this time I parted very joyful.

Next night ſhe appeared to him in the ſame place where having committed wickedneſs again with her he then became ſenſible that it was not a woman but the Devil; And hereupon he renounced his Baptiſm, and gave up himſelf to her Service, ſhe calling him her beloved and gave him the new name of *John Baptiſt*, and received a Mark; She likewiſe beſtowed fifteen pounds *Scots* upon him by the name of *Tochergood* and ſo parted; He had not gone far when ſhe called him back again and gave him a peice of money called a *Merkpeice*, which ſhe bid him ſpend at the Ferry, but deſired him to keep the fifteen pound entire, which he declared was real ſterling money; After this confeſſion he begged liberty to ſleep a little which the Judges granted him; Having ſlept a ſhort time he wak't in a very great laughter, The Judges inquired the reaſon very ſtrictly, who replyed; *That the Devil had been with him, and had both ſharply rebuked, and grievouſly threatned him for making any confeſſion, and bid him deny all, for he would ſecure him from any danger*; After this his heart was abſolutely hardened ſo that to his dying hour he would never acknowledge any thing for the Devil had aſſured him even from his very firſt ingagement with him, *That no man ſhould ever take away his life.* Which promiſe he abſolutely beleived, and depended on to the laſt. So that when he was told in the priſon that the fire was made, the ſtake ſet up, and the hangman coming to lead him forth to execution, he anſwered, *He did not care for all that, ſince he was ſure he ſhould not dye that day*; The Executioner had orders to bring him out inſtantly, but he no ſooner ſet his foot within the priſon door, when he ſuddenly fell down dead and never ſtirred more. In this ſtreight they ordered the Hangmans wife to ſtrangle him which ſhe willingly undertook upon a reward promiſed her; When *Barton* heard that a woman was

to execute him he cryed out; *Oh how hath the Devil deceived me, let none ever trust to his promises*; And he was accordingly executed by the woman whose name was *Margret Hamilton*, in the presence of many hundred people at *Kirkliston* the place of his abode. There is one thing remarkable in this Relation, that the Devil should bestow so much real good money upon the Wizzard, he is seldom so liberal, but would certainly be more if God would permit him to steal, or discover hid Treasures which no doubt he is restrained from, lest thereby he should deceive more wretched Souls than he now is able to do. *Ibidem.* p. 160.

XXXIX.

IN 1559. at a Village called *Foachims* Valley in *Germany* dwelt a Smith that had a Daughter who excelled in modesty and virtue, being very constant and diligent in all pious Exercises, and yet by Divine permission was set upon by Satan who took and threw her very often upon the ground as if she had been vexed with the falling sickness; This so afflicted her Father and Mother that they went to a Wizzard or Conjurer for help but in vain, for the Devil boasted that by this their folly his power over the Maid was more confirmed and increased; A while after Satan began to speak in the Virgin with an human voice and often appeared in the form of a Cuckow, of a Crow, of Hornets, and other creatures, and exactly imitated their voices; He uttered many strange and wonderful matters through her, so that the report caused a multitude of people to come and visit her, and divers out of an honest zeal did provoke the Dæmon to speak and undauntedly heard his answers; In the mean time the young woman did patiently endure her afflictions, incessantly joining her prayers with those of the Church made on her behalf, and as oft as she called upon the name of Christ, and humbly prayed to be freed from that evil one by whom she was oppressed,

preſſed, the Devil raged the more furiouſly, her eyes ſwelling almoſt out of her head, her tongue was twiſted out of her mouth like a ſlender twig, and ſtretched almoſt the length of a mans hand, her face was wound and turned about to her back, and the Devil tormented her in a moſt deplorable manner without intermiſſion. If any inquired how ſhe did, and in what condition, ſhe anſwered, *That to her apprehenſion ſhe ſeemed as though ſhe were ſtuck at the bottom of a River ready to be drowned, but that by the coming of ſome Miniſters ſhe deemed her ſelf ſnatched out of the Jaws of Death*; All the Neighbouring Preachers and Divines came dayly to her, who talking with the Virgin the Devil anſwered them, and when the name of Chriſt was mentioned he always blaſphemed: Being demanded how he entred into her, He ſaid, *In a draught of Ale in the form of a Fly*; She continued under this viſitation above two years, and one *Helias Hirſch* a very pious Miniſter watching with her ſeveral nights ſtriving earneſtly in prayer for her deliverance, the Fiend raged againſt him, and abuſed him with baſe and opprobirous language, and when he was coming out of his own houſe the evil Spirit foretold ſaying, *Behold this Sacrilegious Helias is coming again to afflict me.* This Virtuous man by the power of Gods word did wonderfully oppoſe him, and by frequently uſing the name of Jeſus Chriſt drove the Devil to new outrages, ſo that the noiſe of his madneſs was heard afar off; Sometimes ſpeaking to *Helias* he would ſay, *Oh now dance with me and either go before or follow as thou pleaſeſt*; The good man replyed, *Let thy Dances lead thee to the bottom of Hell*, The Dæmon anſwered, *Go thy ways thou ſhalt now ſee dances*; Then he roared and bellowed, ſoon after entring into a Stove he appeared in the ſhape of a Cat and a Dog, who with much agility danced about, and then vaniſhed, many ſuch pranks he plaid. Some time after, this worthy man ſet upon the Devil again demanding, by what means or

power

power he had poſſeſſed the Virgin, *By the command of God*, ſaid he, *from whom I am ſent that I might torment the body, but I cannot hurt her ſoul, and that I might give warning to men to abſtain from pride, uſury, gluttony and other ſins of that kind, and though it be ſore againſt my will to declare theſe things, yet being commanded by God I am forced to do it; At the laſt day I know I ſhall have more Souls than God himſelf will have*; To which one of the Miniſters then preſent replyed; "Thou "lyeſt O thou wicked Sacrilegious wretch, for if Sin- "ners will repent they ſhall have Salvation, but the "Eternal God at the day of Judgment will throw "thee and thy Companions into Hell fire; why "didſt thou baniſh thy ſelf out of Heaven when God "created thee a glorious Angel? *My Seat was not fixed there ſure* ſaith the Dæmon, *but thou may'ſt as well ſpare thy pains, for I am not ignorant how careful thou waſt for this* Margaret (ſo he called the Virgin though her name was *Ann*) *and that at* Whitſontide *thou madeſt publick Prayers to God for her*; "I have "done ſo, replied the Miniſter, and I will not give "over to do ſo ſtill till we have thrown thee down "headlong into Hell by our Prayers; After this, "ſays the Divine, waſt not thou alſo ſent to afflict "holy *Job*? *What then*, ſays Satan, *Oh that I had now the like power given me that I might ſcatter the Peſtilence*; This conference continued about two hours; Among other things the Miniſter ſaid; "Behold "thou that waſt the chief and moſt beautiful of the "Creatures, and the top of the Creation, how art "thou fallen, that thou now hideſt thy ſelf under "the ugly ſhape of a Hog, Dog, or other unclean Beaſt! *O good Prieſt ſay not ſo*, replied the Devil, *for I am often transformed into an Hare, and am a dainty diſh for great men*; A few days after this good Divine brought the Maid into the Congregation among a great Aſſembly who prayed to God for her, and praiſed him with Hymns and Pſalms, and as oft as Jeſus Chriſt was named, the Dæmon raged with a bellowing

bellowing and hideous, noiſe, as though he would ruin and deſtroy all; The Maid being carried home from the Church, the Devil roared in her like the noiſe of a Warlike Trumpet ſaying, It would little profit them to remove him from that place ſince eight more of his Companions were there alſo; At length the Miniſter of *Slackwaldenſis* with ten others met together, and prayed fervently from morning till noon, reading alſo the Scriptures and ſinging Pſalms with much zeal and earneſtneſs, and then went to Dinner; After they had dined the Miniſters returned and brought with them the Governor of the Caſtle of *Prague*, and a great Company were preſent, who with one accord joined in ſinging praiſes to, and calling upon Jeſus Chriſt, and with ardent affections and ſtrong cryes poured out their ſupplications to God, at which time the Devil was caſt out, and flew out of the Window like a ſwarm of Flys; But before he went he deſired the Maid that he might remain but in any one part of her body, in the Nail of her Finger and at laſt to be only in one Hair, but ſhe abſolutely denyed him in all; Furthermore juſt upon his departing he ſpoke after this manner; *All ye contemners of the Word of God, Miniſtry and Sacraments, all ye that are addicted to Uſury and Gluttony are mine Body and Soul*, and he further warned and admoniſhed the Miniſter aforementioned; That ſhe ſhould earneſtly exhort all the People that belonged to his Church to repentance; For God deſires our Salvation, and therefore the Devil was compelled againſt his will to warn men to forſake their Sins. When Satan was thus diſpoſſeſſed the Maid was carried home to her Fathers houſe in her right mind, and with great joy and conſolation of Soul, earneſtly recommending her ſelf to the Miniſters of the Church to be conſtantly remembred in their Publick Prayers; *Fincelius* 3. *Book Miracles.*

XL.

AT *Rotenburg* in *Germany*, A Person very gallantly attired, who much boasted of his great Nobility and Riches frequented the house of a very honest Gentleman, having two Companions not less gorgeously clothed than himself; He brought a Fidler and a Piper to the Gentlemans house, made great Treats, danced very jovially, and all under pretence of marrying the Gentlemans Daughter a modest virtuous young Virgin; He affirmed he was born of Noble Parents, had a vast Estate, with Castles, Farms, yea whole Towns, and many of them in Forreign Countreys, neither did he want any thing this world could afford but a Wife qualified and educated to his liking, and that he found this young Lady absolutely accomplished according to his desire; The importunity and confidence of this stranger and his two Comerades began at length to be troublesom and suspected by the Master of the House; Whereupon he invited the Minister of the Town to meet them when they came next; And accordingly that night when they were at Supper the Minister came and sitting down with them began to discourse of some Divine matters out of the Holy Scriptures; The Gentlemen seemed very uneasy at this kind of conversation, and desired him to divert to some other subject, arguing, *That witty Jests and merry Conceits were more proper to Feasting, and did more elevate mens Spirits than such kind of talk as that, and therefore intreated him not to be any more troublesome to them with discourse of that nature*: By this the Master of the House was confirmed that they were Dæmons, and Diabolical Spirits, and therefore arming himself with courage against all the attempts of the Devil, he said to his Guests, *Be gone and depart instantly Oye cursed Feinds you shall have nothing to do with me nor mine, we are baptized and redeemed by the precious Bloud of Christ, and will defend our selves against all your damnable delusions*; At these words

with this Deviliſh Impoſtor with his two helliſh Companions vaniſhed out of ſight, leaving a moſt horrid noiſom ſtink and the dead bodies of three malefactors who had been lately hanged behind them. *Manlius Collect.*

XLI.

SOme brisk learned men in the Council of *Baſil* walked for recreation into a ſmall Wood to debate in a friendly manner about the diſputes of thoſe times. As they were going along they heard a pretty little Bird ſinging moſt ſweetly like a Nightingale, ſo that they were even raviſhed with the pleaſant muſick wherewith ſhe entertained them, but could not imagine by her Note what Bird it ſhould be; Entring the Wood further they eſpy the ſame Bird ſitting on a Tree, and ſinging moſt pleaſantly without intermiſſion, to which they were all very attentive; At laſt one having more courage and reſolution than the reſt, ſpeaks thus to the Bird, *I adjure thee in the name of Chriſt to tell us who thou art.* The Bird made anſwer; "That ſhe was one of the damned "Souls, and was condemned to that place till the laſt "day, and then ſhe muſt undergo everlaſting tor-"ment; When ſhe had ſaid thus ſhe flew away from the Tree crying, *O how immenſe and of what long continuance is Eternity*; *Philip Melanchthon* a famous Divine ſaith, *I am of opinion that this was the Devil frequenting there*; All that were preſent at this adjuration fell very ſick and within a little time after died. *Ibidem.*

XLII.

Martin Luther in his *Colloquia Menſalia* relates this notable Paſſage; A Studious young man at *Affordia* in *Germany* was ſo extreamly in love with a young Virgin that he became almoſt diſtracted with the violence of his paſſion; And being intimately acquainted with one who was skilful in Art of Magick, he aſſured him that he would uſe ſuch means by his Skill that the Maid with whom he was

so much in love should come to him, provided he would solemnly ingage not to imbrace nor touch her, the young man promiseth he will be civil, when instantly the young Lady being extream handsome enters his bed-chamber; Andby words and gesture discovered much love toward him, which he observing, was so exceedingly surprized that unable to command his affections, he approaches and imbraces her with much tenderness; Whereupon the Virgin presently falls down dead, which did dreadfully affright both him and the Magician, who by his inchantments so prevailed at length, that the Devil entred her body, and by his acting in her the Maid returned home, where she was very busy in her former imployment, but always pale and silent, which much troubled her Parents, who after three days got some Divines to come and discourse with her, who when for some time they had seriously conversed with her, the Devil went out of her, and she falling down appeared only a filthy stinking Carcass; Bloud is the cause of a good colour, saith *Luther*, and the Devil cannot create that, none but God our Creator only; *Lutheri Colloqu.*

XLIII.

AMong other pernicious devices whereby the Devil discovers his malice to mankind, several Authors relate that Witches by his assistance with their wicked charms and inchantments can hinder Generation by procuring frigidity and other inconveniences of which they give several instances, and among others that which follows; A certain Earl of a Noble Family at *Argentinum* in *Germany* having married a Lady of illustrious birth, found himself deprived of his natural strength, of which he could by no means discover the reason; It happened that after he had been married three years without having any Children going to the City of *Mentz* to dispatch some business he fell into the company of a certain woman who some years before his marriage had

had been his Miſtriſs, whom he entertained very civilly and began to diſcourſe her of their old love and familiarity, not in the leaſt ſuſpecting her guilty of his misfortune, or that ſhe was concerned in Witchcraft; He inquires of her health and what condition ſhe lived in, who perceiving the innocence and good nature of the Earl asks him how he did and whether he were perfectly in health, who replied, *He was very well and that all things ſucceeded happily with him*; At which ſhe for a while ſtood amazed and ſilent, which when the Earl perceived, he begun to have ſome doubts within him, and by his courteous treatment invited her to diſcourſe further, whereupon ſhe inquires what condition his wife was in. He replied, *She was in good health*; *And pray my Lord* ſays ſhe, *how many Children have you had by her?* The Earl replied; Not above three, every year one; At this ſhe ſeemed more diſturbed than before, and continued ſilent a great while; *But pray my Dear* ſays the Earl, *why doſt thou inquire ſo ſtrictly of the condition of me and mine, I do not doubt but thou rejoiceſt at my felicity*; "Yes, ſaies ſhe, I am heartily glad of "your good fortune, but curſed be that old Witch "who ſwore deſperately that by her Charms ſhe "would render both you and your Lady uncapable "of having Children, the certainty whereof a Well "that ſtands in the middle of your Court will diſ- "cover in which an earthen pot filled with inchant- "ments is thrown, of which the old woman did af- "firm, that as long as it lay there you ſhould both "be diſabled as to generation, but I now find, and "am very glad of it that all ſhe ſaid were lyes and "falſhood. The Earl hearing this buſineſs, wiſely concealed it without taking any notice, but making haſt home cauſes the Well to be emptied of water, when at the bottom he finds the earthen pot, which being burnt he and his Lady recovered their former vigor, and afterward had many Children. *Hiſt. Spect.* p. 117.

XLIV.

IN 1532. A Nobleman in *Saxony* out of a malicious and Tyrannical humor commanded one of his Countreymen over whom he had authority that he should carry home to his house a great Oak whole out of a Wood with his Horse and Cart, and threatned him severely if he did not execute his commands. The Clown knowing certainly that it was absolutely impossible to be performed entred the wood, where he made great sighing and lamentation for the severity of his Lord, while he was uttering his complaints there came to him the Devil in the shape of a man, and inquired the cause of his grief, to whom the Rustick discovered the whole affair. The Devil bid him be of good cheer, and return home, for he would bring the Oak to his Masters house without delay; The Countreyman was scarce got home, but that the Devil had thrown the huge Oak loaded with thick boughs just before the door of the Noblemans house, so that it quite stopt up the entrance, and the wood presently became so hard, that it could neither be cut with iron, nor by any art whatsoever be removed from the place, so that the Nobleman was forced to break down a Wall on the other side the House and make a New Gate, to his great cost and trouble; *Fincelius Miracles. lib. 2.*

XLV.

IN *1659.* At *Brightling* in *Sussex* there was an amazing providence containing many Notable Passages; A fire was strangely kindled, *Nov. 7.* in the Evening in the Milk-house of a Mans house who dwelt there, and *Nov. 9.* dust was thrown upon the man and his wife as they were in bed, and great noises and strokes were heard the same morning, and divers things thrown about the fire again began in the Milk-house which was put out by the Woman her self; It then kindled in the Eves of the house in the Thatch which was extinguisht by a Neighbour.

That

That evening the man had a pot of beer in his hand, and a ſtone fell into the pot, upon which he ſet it down on the Table, when ſome men who came to ſit up with him that night were ſpeaking how convenient it would be to have a Tub filled with water to ſtand ready if they ſhould have occaſion to uſe it, and as they were going out of door to prepare it, the fire began again in the Milk-houſe, and in an inſtant the whole houſe was on fire but moſt of the goods were carried out and preſerved; It was an unuſual fire appearing very white, and not burning their hands when they pulled the things out of it. Next day the houſe-hold-ſtuff was carried to another houſe where there was a Family, theſe diſtreſſed people being to live in one end of it, and the Owners in the other, but before the man and his wife went to bed there was duſt again thrown upon them, wherewith they were ſo affrighted that the man having a Friend with him took a Lanthorn and Candle, and came to me, (ſaith the Relator Mr. *Bennet* then Miniſter of the Town) who was in bed and aſleep, but when I was awakened I heard him ſay; *The hand of God ſtill purſues me*, and ſo he intreated me to go down with him, accordingly I and my brother went to the houſe where we found them greatly troubled by reaſon of the things that were thrown about, and ſome were flung preſently after we came in; Hereupon we went to prayers, and as I was kneeling down duſt was thrown upon me, but afterward all was quiet during prayers. I then began to read the ninety firſt Pſalm, the man ſtanding by and holding the Candle, but preſently ſomewhat beat out the light; Whereupon the man ſaid, *That ſome body elſe muſt hold it*; Then a Knife was thrown at me, which fell behind me, my brother ſaid he ſaw it come; A chopping Knife was thrown at the mans wife, whereupon he ſaid, *Things are flung at others for my ſake*; At length he fell upon his knees and confeſſed; That he had been an Hypocrite and

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a Pilfering Fellow, and that he had robbed his Master, &c. And he was willing to separate the things which he had wrongfully taken from the rest, which he did accordingly, laying forth several things which he said were none of his, naming the Persons from whom he had taken them; And as a great Chest was carrying forth, Trenchers, Platters and other things were thrown about in such a dreadful manner, that one present not counted very religious cryed out, *Pray come and let us go to Prayers*, which they did accordingly, spending the night therein and in reading the Scriptures and singing Psalms; And though divers things were thrown, as a dish several times with which I had once a smart blow on the cheek, and the man of the house had his boots thrown at him and a chopping knife twice, Crabbs out of a Tub in the midst of the Room, a Firebrand, an Hammer flung twice and a Bible, yet still during the time of Prayers all was quiet. In the morning as I was again going to Prayers I was hit with a dish, and then my brother and I returning home, we went aside by the way to speak with a Friend, but before we got home we heard that the house was on fire, hereupon they sent for me again, and in the mean time carried out their goods, pluckt off the Thatch, and quenched the fire, yet as I heard it kindled again and again till all the mans goods were brought out, and when these people (whose house was burnt down to the ground) together with all their Goods were removed into the Field all was quiet in this second house; Yet some things were thrown in the Field, and in the afternoon when another Minister and I went to them some assured us that several things had been thrown. This was *Nov.* 11. The night following some noise was heard among the household-stuff as was testified to me; Thus were these poor Creatures distressed, their house was burned down, that other to which they were removed several times fired, so that neither they nor their goods might

might ſtay any longer there, nor durſt any other receive them, but they with their houſe-hold-ſtuff were forced to lye in the open field for divers days and nights together, being made a ſad ſpectacle to all ſorts of people who came far and near to ſee and hear this wonderful buiſineſs. Hereupon I ſent to ſome Neighbouring Miniſters to join with me in fasting, prayer and preaching *Nov.* 15. where the diſtreſſed Perſons attended diligently, and a great Congregation was aſſembled, and Divine Providence ſeemed to be much magnified, thus to diſcover the Hypocriſy and Theft of the man by theſe inviſible Agents, and yet withal mercifully delivering them; for after this day they were fully freed, and never after troubled in that manner. *Clarks Examples.* p. 593.

XLVII.

IT has been a received opinion among all that do but know the name of *Laplanders* that they are people addicted to Magick, and they are deſcribed both by ancient and Modern Writers to have arrived to ſo great skill in enchantments that among ſeveral ſtrange effects of their Art they could ſtop Ships when under Sail, which demonſtrates them to be the Succeſſors of the *Biarmi*, who could either by their looks, words, or ſome other artifice ſo inſnare and bewitch men as to deprive them of the uſe of Limbs, and reaſon, and oft indanger their lives; But though in theſe latter times they do not ſo frequently practiſe this, and dare not profeſs it ſo publickly as before, being ſeverely prohibited by the King of *Sweden* whoſe Subjects they are, yet there are ſtill many who give themſelves wholly to this ſtudy, as thinking thereby to be defended from the injuries and malicious deſigns of others, and therefore they have Teachers and Profeſſors of this Science; and Parents in their laſt Will bequeath to their Children as the greateſt part of their Eſtate thoſe Spirits and Devils that have been any ways ſerviceable to them

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in their life time. *Gunilda* a Virgin (says *Sturlesonius*) was sent by her Father *Odzor Huide* who dwelt in *Halogaland* to *Motle* King of *Finlapland* in *Norway* to be instructed in this Art and many arrive to great perfection in these cursed studies. Each house hath peculiar Spirits and of different natures, some being not to be prevailed upon but by much intreaty, whereas others offer themselves even to little Children whom they find fit for their turn, so that divers of the Inhabitants are almost naturally Magicians even from their Infancy, in which tender age if the Devil takes a liking to any person as a fit instrument for his designs, he presently seizes on him by some disease, in which he haunts him with several Apparitions, from whence according to the capacity of his years and understanding he learns what belongs to his Art, and becomes so knowing that without the use of the inchanted Drum (of which we shall relate something) they can see things at the greatest distance, and are so possest by the Devil that they see them even against their will, of which take the following example. A certain *Laplander* who is yet alive, upon my complaint against him for his Drum, brought it to me and confest with tears, that though he should part with it, and not make another he should have the same Visions he had formerly, and he instanc't in my self, giving me a true and particular account of what had happened to me in my Journey to *Lapland*. And he further complained that he knew not how to make use of his eyes since things altogether distant were presented to them.

This Drum is made out of a hollow piece of wood, and must either be of Pine, Firr, or Birch-tree which grows in such a particular place and turns directly according to the Suns course, whom they worship with all imaginable devotion under the Image of *Thor*; the piece of wood they make it of must be of the root cleft in sunder, and made hollow

hollow on one ſide, upon which they ſtretch a skin, ſo that it is like a Kettle-drum, on which they paint ſeveral red Pictures, and draw in the middle divers lines quite croſs, upon which they place thoſe Gods to whom they pay the greateſt adoration, as *Thor* the chief God with his Attendants which are drawn on the top of the line, after this they draw another line parallel to the former on which ſtands the Image of Chriſt with ſome of his Apoſtles, and above theſe, Birds, Stars, and the Moon, below the Sun they paint Bears, Wolves, Rain-dears, Otters, Foxes, Serpents and the like; Upon the Drum they have a Hand or Index like that of a Clock, and then with an hammer made of a Rain-dears horn they beat the Drum ſoftly at firſt, and then louder till they move the hand over the pictures and find out what they deſire, and hereby they believe they can effect very ſtrange things eſpecially as to their hunting, their religious affairs, or laſtly inquiring of things in Forreign Countreys or at a far diſtance, both he that beats the Drum and the reſt are all upon their knees; Thoſe who deſire to underſtand the condition of their Friends, or concerns abroad though at five hundred or a thouſand miles diſtance go to ſome *Laplander* or *Finlander* skilfull in this art, and preſent him with a linnen garment or piece of Silver as a reward for ſatisfying their demands; Of which we read this inſtance upon record at *Bergen* a famous Market Town in *Norway* where the effects of the *German* Merchants are regiſtred. In this place one *John Delling* then Factor to a *German* inquired of a certain *Finlapper* of *Norway* about his Maſter then in *Germany*, the *Finlapper* readily conſenting to tell him, like a drunken man preſently made a great bawling, then reeling and dancing about ſeveral times in a Circle fell at laſt upon the ground lying there ſome time as if he were dead, then ſtarting upon a ſudden, he related to him all things concerning his Maſter, which were afterward found to agree

to

to what he reported; There are many more instances of this kind, the most considerable is one concerning a *Laplander* now living who gave *Torneus* an account of the Journey he first made to *Lapland* though he had never seen him before that time, which though it were true, *Torneus* dissembled to him lest he might glory too much in his deviliſh practices, and rely upon them as the only means whereby he might attain to truth.

As to the method of making discoveries it is very different; *Olaus Magnus* describes it thus; The drummer goes into some private room accompanied by one single person, besides his wife, and by beating the drum moves the Index about, muttering at the same time several charms, and then presently he falls into an extasy, and lyes for a short time as if dead; Mean while his companion takes great care that no Gnat Fly, or other living creature touch him; For his Son his carried by some evil *Genius* into a Forreign Countrey from whence it is brought back with a Knife, Ring, or some other token of his knowledge of what is done in those parts; Afterward rising up he relates all the circumstances belonging to the business that was inquired after, and that they may appear certainly to be true he shews what he brought from thence; Some think them not really but in appearance dead during this trance, others are apt to believe that the Soul departs from the Body, and after its travel abroad returns home again; But without doubt it is impossible either for Man or Devil to restore the Soul to the Body it hath once left, so that it is more probable the Devil only stifles the faculties of the Soul for a time, and hinders their Operations. After the Drummer falls down they lay his Drum near his head, and leave not off singing all the time he lyes sweating in this agony, which they do, not only to put him in mind when he awakes of the business he was to know, but also to recover him out of his trance,

which

which he would never do, as they imagin if they either ceaſed ſinging or any one ſtirred him with their hand or foot, perhaps and this is the reaſon they ſuffer no Fly nor other living creature to touch him, and upon this account only watch him ſo diligently, and not out of any fear they have left the Devil ſhould take away his body, as ſome affirm; It is uncertain how long they lye in this manner, but it is commonly according as the place where they make their diſcovery is nearer or farther off, but the time never exceeds twenty fours hours let the place be at never ſo great a diſtance. After which he awakes, and as we have ſaid ſhews ſome tokens to confirm their belief of what he relates to them. Several Inhabitants of *Kiema* in *Lapland* were apprehended in 1671. with Drums for this purpoſe, of ſo large a ſize that they could not be removed from thence but were burnt in the place. Among theſe *Laplanders* there was one of fourſcore years of age that confeſſed he was bred up in this Art from his Childhood, who in 1670. upon ſome quarrel about a pair of Mittens cauſed a Countreyman of *Kiema* to be drowned in a Cataract, for which he was condemned to dye, and in order to that was to be carried in chains to the next Town in *Bothnia*, but in the Journey he contrived ſo by his Art that on a ſudden, though he ſeemed well and luſty, he died on the Sledge, which he had often foretold he would ſooner do than fall into the Hangmans hands. *Hiſt. Lapland.* p. 58.

XLVII.

THeſe *Laplanders* have likewiſe Magical Darts of Lead about a finger in length by which they execute their revenge upon their enemies, and according to the greatneſs of the iujury received they wound them with cankrous ſwellings either in the arms or legs, which by the extremity of its pain kills them in three days time. They ſhoot theſe darts to what

what distance they please, and that so right too that they seldom miss their aim; They have likewise another Devilish instrument of vengeance called a *Gan* much like a Fly, but really thought to be some little Devil, of which the *Finlanders* in *Norway* who exceed others in this art, keep great numbers in a leathern bag, and dispatch dayly some of them abroad. Of whom this Story is related that happened not long since; An Inhabitant of *Helieland* who is still alive going toward the mountains of *Norway* to hunt Bears, came to a Cave under the side of an Hill, where he found an Image rudely shapen, which was the Idol of some *Finlanders*, near this stood a *Ganesk* or Magical Bag or Satchel, he opened it, and found therein several blewish Flyes crawling about which they call *Gans* or Spirits, and are dayly sent out by the *Finlanders* to execute their devilish designs; And it is related that the *Finlanders* cannot live peaceably except they let out of their satchel every day one of these Flyes or Devils; But if the *Gan* can find no man to destroy after they have sent him out, which they seldom do upon no account at all, then he roves about at a venture, and kills the first thing he meets with; Sometimes they command it to go into the mountains to cleave Rocks asunder: However these Conjurers will for very trivial causes send out their *Gan* to ruin men; This they use likewise as well against one another as strangers, nay sometimes against those whom they know are their equals in the art.

Of this kind there happened a notable passage betwixt two *Finlanders*, one of them called *Asbioren Gankonge* from his great knowledge in the art, the other upon some small difference concerning their Skill or some such trifle would have destroyed *Asbioren* but was still prevented by his too powerful art, till at last finding an opportunity as *Asbioren* lay sleeping under a rock, he immediately dispatcht away a *Gan* that cleft the rock in sunder and tum-

bled

bled it upon him. This happened in the time of *Peter Claud* not long before he writ his Hiſtory; Some of their Conjurers are contented only with the power to expel them, and free men from the miſchief that they do them, as alſo to Beaſts. This is remarkable among them that they can hurt no man with their *Gan* except they firſt know his Parents name.

Now all that the *Finlanders* and *Finlappers* of *Norway* effect by their *Gan*, the *Laplanders* do by a thing that they call *Tyre*; This *Tyre* is a round ball about the bigneſs of a walnut or ſmall apple made of the fineſt hair of a beaſt, or elſe of moſs, very ſmooth, and ſo light that it ſeems hollow, its colour is a mixture of yellow, green and aſh, but ſo that the yellow may appear moſt, I had one of them given me (ſaith my Author) by a Gentleman. This *Tyre* they ſay is quickned and moved by a particular art, it is ſold by the *Laplanders*, and he who buys it may hurt whom he pleaſes therewith; They perſwade themſelves and others that by the *Tyre* they can ſend either Serpents, Toads, Mice, or what they pleaſe into the body of any man to make his torment the greater; It goes like a whirlwind, and as ſwift as an arrow and deſtroys the firſt man or beaſt that it lights on, of which there are dayly too many Inſtances in that Countrey which abounds with theſe miſerable Vaſſals of the Devil. *Ibidem. p.* 60.

XLVIII.

ANother thing wherein the *Laplanders* have for many ages been accounted famous or rather infamous is their ſelling of Winds to Saylers, to which they have proper inſtruments as well as in the reſt of their wretched Sciences; They tye three magical knots in a cord, when they unty the firſt knot there blows a favourable gale of Wind, when the ſecond a briſker, when the third the Sea and wind grow mighty ſtormy and tempeſtuous, ſo that they will neither be able to direct their Ship, a-

void the rocks, or so much as stand upon the Deck or handle their tackle; Now those that are skilled

in this art have command chiefly over the winds that blew at their birth, so that this wind principally obeys one man, that another, as if they obtained this power when they first received their breath; And from hence they are able to stop the course of Ships, and according to the different affections they have for Merchants can make the Sea either calmer or more tempestuous. *Ibidem. p.* 58.

XLIX.

BEfore we leave these Northern Countreys it may not be improper to give an account of some Specters and Illusions of Satan in the seventeen Islands of *Feroe*, Subject to the King of *Denmark*, and all inhabited, as they are published in the *Danish* Tongue by *Lucas Jacobson* M. A. and Provost of the Churches there, which I shall give you in his own words translated into *English*. Satan hath endeavoured to delude the People of these Islands and to cause them to renounce the True Religion by several methods, and perswades them to hold their old Traditions and evil customs, which they do secretly and diligently

diligently obſerve, ſo that it is a wonder the Devil doth not oftner appear and diſquiet them more than he doth; Of which yet we have ſeveral notable Inſtances which I ſhall briefly relate. In 1668 *Auguſt*. The daughter of *Olluff Hanſon* of *Velberſtat* miſt on the way as ſhe was returning from ch having the ſame day received the Sacrament me, whereupon in the evening as well as two days r, they ſought for her diligently but could not her, at laſt her father complained to me, and next Sunday *Auguſt* 9. in the Congregation of *hach* which I then viſited, I earneſtly admoniſhed m to fall down with me before God for the derance of that poor Creature; The Almighty ard our prayers and interceſſions, for the next day three a Clock afternoon ſhe was found by ſome lkmaids in *Suderdal* the next Hamlet to *Velberſtat* ing between two ſtones at the upper end of the cloſe, having her cloth wrapt about her head, ſhe would ſpeak to no body that went by, neither durſt the Milk-maids ſpake to her, but diſcovered it to the man of the houſe who went and ſpoke to her, deſiring her to riſe, which ſhe did, then firſt ſpeaking to him; And the man asking her how ſhe came thither, ſhe ſhewed him beyond them a pretty high Cliff from whence, ſhe ſaid, ſhe glided or ſlid down, though the man affirms it was impoſſible for any one to come down thence without hurt; beſides her linnen and cloths were as clean and her ſhoes as new as the day ſhe was miſſed, though there had been during ſome days and nights great Storms and rainy Weather, neither according to her own confeſſion did ſhe eat any thing during theſe nine days, and yet being come home was well diſpoſed to eat and digeſt whatſoever meat they gave her. I have endeavoured by all means to make her confeſs the whole buſineſs to me, but in vain, for ſhe ſaid always ſhe loſt her ſelf in the mountain, which cannot be, the ground lying high, and being but a League broad, from the

top

top whereof one may see the Sea on both sides, and easily find the right way, so that a Beast much less a reasonable creature could not lose it self except it were on purpose, and it would be great labour to climb up that high Mountain; but I have found by many other examples that most of these people who are thus seduced in their bodys are so likewise in their minds, so that they will by no means discover the business, and there are others who do not well know themselves how it was; Besides I much doubt how this party could live nine days without meat, since all Physitians agree that the body will be extreamly weakned in that time, and though some Historys relate that Duke *Woldemur*, and Duke *Erick* who were thrown into the Tower of *New Kiobing* by their brother *Byrge* King of *Sweden* that they might dye of hunger, *Woldemur* lived eleven days without meat or drink, and his brother but three days; Yet this seems only to be guest at by the common people, and has no certainty since the Chronicle says that the Tower was strongly shut up with Locks and Bars, and the Keys thereof thrown into the River so that none could tell exactly when they expired; If one brother as is related lived so long he must have sustained himself with the body of his dead brother; Whence it followes that this Maid could not naturally be kept alive without Meat nine days, but that it was some supernatural power which supported her, and returned her so healthy back again. *Hist. Isles Feroe.* p. 257.

L.

THE latter end of that very year, saith the same Author, a man of *Suderoe* was likewise carryed away, as the Parish Minister there Mr. *Jacob Christianson* writ me word, and afterward assured me by word of mouth, he was absent several days but by the prayers of the Minister and Congregation he returned soon after, yet was dumb for a fortnight, till at length by the renewed supplications of the People he recovered

recovered his speech; At first he uttered several blasphemies against God and the Holy Scriptures, but it was not long ere by the grace of God he recovered his right sense and understanding, relating; That whilst he was away he perceived nothing neither knew where he was, but when he was to return he saw a great many spirits of a very strange shape, who pushed and thrust him away from them, and then he came back without hindrance. Doubtless the Devil by the command of God upon the prayers of the Congregation durst not keep him any longer. *Ibidem.* p. 362.

LI.

IN 1669. Satan (saith this Author) did here torment two Children of a man of *Saxon* in *Stremoe* who was the Minister of North Church Corporation, thereof Mr. *Gregory Hanson* writ also to me; His name is Mr. *Christopher Absolonson*; His son was not troubled by the Evil Spirit but by the assistance of God the Boy overcame him, so that the Devil fled when ever he saw him, and the Boy could likewise discern when ever he came, but as soon as he began to pray or sing the Spirit vanished; He also troubled his Sister from the beginning of *August* to *Christmas*, the Maids name is *Mary*, when the Spirit came to her she grew sick, and hath been almost continually ill and weak of understanding ever since he began to trouble her; But that I might have information thereof I sent for the Boy from whose mouth I received the following Relation. He told me he saw him first about St. *Olaus* day in the evening standing before the house in the shape of a great man with grey cloths; The next time he saw him was on Christmas Eve when he came into the house and took out his sister; Wherefore the Boy pursued him and found him near the River standing near the Bank who lay on the ground near the Water, but at the Boys coming he went away; The Boy carried his Sister home to the house she being sick and weak;

The Spirit followed him softly to the house, and when the Boy came out again he stood before it. Next day in the evening he came again into the room, where the Boy saw him leaning against a post, but they being awake, and at prayers he did not stay long. When he went out the Boy followed him out of doors, whereupon he asked him, *why he followed him?* The Boy demanded of him; *What he had to do?* Whereunto he answered, *That he should get what he came for*, *No*, says the Boy, *you shall never get it at all*; Whereupon he went away as another man, yet came again several times that night, but they were watching over the Girl, and imployed continually in Prayers and Singing of Psalms, so that he did them no harm, only he put out the light, and the Boy grew somewhat sick, the Girl not being able to speak as long as he was there; *Dec.* 27. the Boy being absent the Spirit came in, the Girl sate at the Table playing at Cards, with her other Brothers and Sisters, when on a sudden the Spirit struck her on one side as she sate with such violence that she spit Blood after it; The Minister of the Parish coming afterward to the house sent her over to *Gote* in the Isle of *Osteroe* from which time they have perceived nothing of any Spirit or disturbance. *Ibidem.* p. 165.

LII.

THE same Author gives this following Relation. It happened about fifty years ago that there lived a Tenant called *Simon Simonson* in the ancient Bishops House of *Kirkeloe*, whereunto belongs a little Island under *Sandoe*, called *Hode*, whereon Oxen feed Winter and Summer; There was found on this Island an Oxe which did not belong to the Farmer, nor to any man of the Countrey, therefore the Bayliff challenged the propriety of it in the Kings name, and commanded the Farmer to bring him the said Oxe, which he prepared to do, he with all his Servants taking a great deal of pains before they could overcome him and lay him bound in the boat;

Which

ch at length they did and departed from the
in very calm weather, yet was he and all his
e carried away by the Oxe, or rather the Devil
shape and never more heard of; The Boat
en they were came back empty safe and whole
ll the oars to land, so that there was no sign at
could perish in any other manner; Further-
e Countreyman had taken with him into the
ree of his own Oxen, which were found swim-
in the Sea near the Boat and taken up a-
This happened as is well known to all un-
nding old people in the year 1617. *Ibidem.*
71.

LIII.

HE following account is likewise given by this
Author; Whilst Mr. *Taalle* was Minister in
it happened that one of his Parishioners was
d away; He was a young man who was just
to be married all things being prepared for that
se, and the Minister arrived the Saturday be-
the Parish, when the Bridegroom was sud-
missing, they sent people to look after him,
could no where be found; The Minister de-
his Friends to be satisfied, for he was certain he
come again, which he did at last, and related,
the Spirit which led him away appeared in the
of a very beautiful woman, richly clothed who
d him to forsake her whom he designed to
, and to consider how ugly his Mistris was in
arison of her, and what fine apparel she had;
clared likewise that he saw the men who sought
him, and that they went very near him but
not see him, and that he heard them calling
and yet had not power to answer them, but that
she could by no arguments perswade him to
t to her desire he was again set at liberty and
ed home. *Ibidem p.* 35.

LIV.

ANother Relation this Author gives. Mr. *Erasmus Ganting* Minister of *Waagoe* (whose Son Mr. *John Erasmusson* was my Predecessor in *Thorshaven*) his daughter named *Christine* being young, went one summers day in the absence of her Father to play in the Fields with her other young Brothers and Sisters. As they were playing there came to them a Duck running in the grass, fluttering with her wings, and the Children running after the Duck, this Girl went before them, and coming behind an house after the Duck, they saw neither of them any more, neither knew what was become of the Child, whereupon the Father being come home and hearing it was very much troubled, seeking after her with great care, but could hear of her no where; At last he sought the assistance of Heaven by prayers and invocations, and going again into the Field made a more strict search, though to no purpose; Eight days after she was lost he found her unhurt and warm, lying asleep with her headcloth about her head, upon a rock above an hundred fathoms high just at the brink of it; He took her home with him, but when she came to her self she could give no account of the matter, saying only, *That a great man carried her away whom she thought had been her Father*; When she came to years she was of a weak understanding, yet was married in the Countrey and had many Children; She died a few years since, her mother and three Sisters being yet living. *Idem. Ibid.*

LV.

OUR *Danish* Historian *Saxo Grammaticus* (the same Author) is much blamed by Forreign Writers for having amongst other things inserted in his History some accidents that seem incongruous to reason especially how King *Hadingus* was led away under the Earth by a Spirit in the figure of a woman, and yet came back again; It may likewise chance that the Ingenious Reader will blame me

as

relating Fables, but I know certainly what I write happen though we cannot comprehend it by rea-, of which as I have already given some Instances shall now add a few more of the same kind. In it happened that a Farmers daughter in *Kalsoe* marriageable Maid went in the evening from her and was lost, so that she was never found since; ther was there any likelyhood she should be owned, the Sea being far from the House, and she ver having discovered any Melancholy thoughts ich should induce her to destroy her self. Like- not many years since one *Jonas Soideman* in *Ser-* in this Countrey was kept by Spirits in a Moun- for the space of seven years, and at last came k but lived afterwards in great fear and pertur- ion of mind lest they should again take him a- y, so that he was forced to be watcht in the night that account, and at length out of dread there- he removed from thence to *Bergen* in *Norway*; about thirty years since it happened that a wo- of *Westmans* Haven in *Stremoe* was carried away, yet by the earnest prayers of the Congregation found again the eight day after she was lost, but and yet warm lying in the midst of an high- *Ibidem. p. 257.*

LVI.

HE last Relation this Author gives is as follows; Satan hath sometimes endeavoured by special ons and Learning to seduce the Inhabitants of Islands from the true word of God; For it ened in 1667. that *Jacob Olusson* being then at in *Ofterøe* in the twenty fourth year of his age, 7. fell sick and kept his bed a fortnight, and 20. The fourteenth day of his disease being at night as he lay asleep there came one into with shining garments, whereat he wak't and ved him in that Shape in the bed by him, the appearing full of Splendor. He gave the young erious salutation asking him where his pain

was, whereunto the young man answered nothing, afterward he stroked him with his hand along the breast and round about, whereby this young man was presently healed; He then enjoined him to say a Prayer thrice every day, pronouncing the Prayer three times to him, whereby the young man learnt it instantly, it was that at the end of Mr. *John Thomasons* Psalter, and hath been continually used in the houses in the same Town where that young man lived, and no doubt this Spirit found it there, or was present when it was read and could therefore repeat it, it being no new thing for him to speak the word of God, for he made use of *Davids* Psalms against Gods own Son, St. *Matth.* 4. 6. Afterward he told the young man that he should say this Prayer the first time he came to Church, first on the threshold of the Church door with his face turned from the Church; commanding him to bid the people say this Prayer also, and admonish them to amend their lives, and leave off their cursing and swearing, and desist from all other sins, whereby God would appease his anger.

Having said thus to the Lad, as he was going he added, *Rise be thou whole and sin no more*, and so departed from him through the roof hole of the house; Five days after he appeared the second time before it was clear day as the Lad was sitting in his bed, and sung the twenty third Psalm, *My Shepherd is the living Lord*; The young man had a strong inclination to go abroad though he saw nothing, and putting on his cloths he went out of the house, where he saw in the South-west the Heavens open, and one coming down from thence, who at length came and stood by him in the yard with a Priests habit on which reached down to his feet, the habit being red and white with a red cross on the back, and told him, *He should not at all doubt but he came from God*, and therewith left him hastily ascending to the place from whence he came. Next *Sunday* night *Jan.* 27.

he

he appeared to him the third time as he lay awake in the same form as at first, and asked him if he had declared what he had commanded; The young man answered, *yes*; He replyed, *Not so earnestly as it ought to have been done*, inquiring withal whether he had not seen some Signs in the Heavens? The Lad answered, *That he had seen no Signs, but other people had seen two Suns in the Heavens*, (*Samuel Powelson, Reinder Anderson, Sineve, Jonas* Daughter and others of *Eldrvig* witnessed in Court they had seen these Suns,) He then said, *They did look indeed like Suns though they were not, but a Sign that they should begin to keep Holiday on* Sunday *from the time they saw the true Sun arise which was on* Saturday *half an hour past twelve in the afternoon, and that the Sermon which was preached on* Sunday *should be preached on* Saturday *in the afternoon, and that when they rowed out to Church they should sing*, My Shepherd is the living Lord; And as the Lad was going to wake his Father-in-Law who then lay in the bed with him he departed as before through the hole of the Chimney; Next night *Jan.* 28. he appeared to him the fourth time, being awake as before; The young man asked him who he was? He answered, *That he was St.* John *that lay in the bosom of* Jesus *at the Lords Supper*, and spake no more but vanished away as formerly; He came to him the fifth time in the night presently after *Mr. Nellison* the Minister was gone to visit his Congregation, and asked the Lad if he had declared to the Minister what he had commanded him? The young man replyed, *yes*; adding, *That the Minister thought it very strange that he should appear to him who was so great a sinner*; Whereto the pretended *St. John* answered, *That the Lord had given many Signs, and giveth yet many that are not so plain and easie as to be understood of all.*

The news of these Apparitions became publick all over the Country, and many ignorant people put great faith therein, whereupon I sent for this young

man, and examined him, earnestly admonishing him that he should renounce all such delusions; but he still persisted in affirming that all was true which he had related; So that his fame was spread all over the Islands, and in all Congregations the Vulgar gave great credit to his Visions, especially Servants for the sake of this New Holyday, which many diligently observed, but yet could not refrain from swearing and cursing, to which they were as much exhorted as to the other, and added many more Visions and Stories than were true, and used divers Arguments to justifie the truth of them, whereby many simple Persons were seduced from the truth of the Holy Scriptures and the commands of Christ, and rise up against their Teachers, as it happened to me among the rest, I therefore sent to every Pastor in the Countrey a true Copy of the young mans confession, adding my censure of the falsity of them thereto, that they might read them in the Pulpit, and admonish their Hearers to persist in believing the Infallible Word of God and not seek another way of worshipping him than what is contained therein; At length it happened that this Spiritual Person, this Inlightned Soul who had had wonderful Revelations fell the next year by the inducement of that unclean Spirit into the sin of Fornication; This struck a great damp into his admirers, who then began to believe that it was only a white Devil that had communicated these things to this young Prophet; Therefore I referr'd the great scandal and disturbance he had given to the Congregations to the Reverend Dr. *F. Svaning* Archbishop of *Zealand* in writing, from whom I received Orders by the Kings Command that I should publickly reprove and admonish the said *Peter Oluffson* out of the word of God, and likewise upon his declaring himself sincerely penitent, should absolve him for the same, and represent to the people their great error; Which was done according

on

St. *John Baptists* day 1668. whereby God be ...ed this design of the evil Spirit was defeated, ... all this emotion suppresst so that nothing of it ... been since observed. *Ibidem.* p. 385.

LVII.

JOHN of *Hemback* in *Germany*, was carried by his Mother who was a Witch to one of those Night ...ings where Witches Assemble and Meet the De... and because he had learned to play on the Pipe, ... was commanded by her to strike up, and to get ... a Tree that they might the better hear the Mu...; Which he doing and looking upon the Dancers ... odd and ridiculous they were in their motion

and gestures, being struck with admiration at the ...velty of the matter, suddenly burst out into ... words, *Good God what a Mad Company have we ...* Which was no sooner uttered but down ...

John, pipe and all, and hurt his shoulder with the tumbling cast, who when he called to the Company to help him found himself alone for they were all vanished. *John* of *Hemback* told what had happened, but the people knew not what to make of it till some of that wicked Crew who danced to his pipe were apprehended upon other suspitions, as *Catharina*, *Prævotia*, *Kelvers*, *Orilla*, and others who made good every thing that *John* had related, though they knew nothing of what he had told before, adding also more particularly that the place where he piped to them was *Maybuck*. Several other Relations like these *Bodin* sets down which these sensible effects of being so far distant from home, and being found naked in the Fields, and the like, do evince to be no freaks of melancholy but certain Truths, *Ibidem.*

LVIII.

IN 1649. a common report being spread of an eminent Wizzard or Conjurer named *Robert* or *Rob Grieve* haunting about the Town of *Lauder* in *Scotland* and deceiving many simple people, he was at length discovered, apprehended and committed Prisoner in this Town, and after many shifts and denials he was at length brought to a serious acknowledgment of his guilt, and confessed that he had been the Devils Officer in that Countrey above eighteen years for warning all the Witches and Wizzards thereabout to come to their Assemblys when and where Satan should appoint them; He also acknowledged that his wife (who about twenty years before was burnt at *Lauder*) was the occasion of drawing him into this cursed confederacy, for they being poor & having little to live on, he grew discontented with his condition and complained very much of his hard fortune, which his wife observing desired him not to be troubled, telling him that if he would follow her counsel she would bring him acquainted with a Gentleman who should teach him a way how to become rich; To which motion he readily agreed, and

and at her desire went down with her to a Wood a *Bullwater*, near the *Stow*, when they were come to the place and had tarried a considerable time, and saw no body, he began to be tired, & told his wife he would be gone, but she intreated him to stay a while longer assuring him the Gentleman would not fail her; at length there appeared a great black Mastiff Dog which ran toward the man, and put him into such a consternation and astonishment that he knew not what he was; But his wife endeavoured to comfort him, still confidently affirming that the Gentleman would come presently & perform what he had promised; And accordingly in a short space the Devil presented himself in the shape of a black man, & fitting his discourse to the mans temptation, made many promises to him that if he would become his Servant, he would teach him several ways how to be rich, and to be respected by all the Countrey; Unto which proposal of the Devil he confessed he consented not so much in hope of any future riches as for fear lest he should be instantly destroyed by him, for he began very much to suspect it was the Devil, who then gave him this charge, *That he should be an Officer to warn all his Hellish Vassals to their meetings*, as was said, wherein he continued till he was apprehended; He was very ingenious in his Confession whereof this was a strong evidence, That there was neither Man nor Woman accused by him, but when they were apprehended all confessed themselves guilty, confirming what he had declared against them, and acknowledging the truth thereof to their very deaths.

One instance is remarkable, that after he had discovered divers, and as many were taken and imprisoned as the Jayl would convenient hold and the keepers could attend, he disclosed another Woman in the Town of *Lauder* whose name the Magistrates resolved to conceal till the Prison should be emptied of some of those who were already apprehended and

had

had confessed; And accordingly all persons that knew it were enjoined to be secret in the matter; But that very night the Devil came to her and told her that *Hob Grieve* had charged her to be a Witch, but assured her that if she would rise and go and challenge him for it, and never come away till he and she were brought face to face, that then he would again deny it; Whereupon she arose and coming to the Prison Window fell a railing against *Hob Grieve* calling him Wizzard and Slave to the Devil, with all other vile names she could utter; And when the Watch and the Magistrates desired her to go home she sate down upon the *Tolbooth* stairs and said, *she would never go to her house till she and that Slave of the Devil were confronted*; Whereupon the Bayliff went to the Minister desiring him to come and perswade her to go home since none accused her; Who accordingly came and endeavoured to prevail with her, but she obstinately refused to go till she could see that Rascal who had accused her an honest Woman for a Witch; The Bayliff was at length constrained to comply; Whereupon taking several witnesses with him she was carried into the room where *Hob Grieve* was; When she came into his sight she fell on her knees and began to rail at him, accusing him for a wicked Lyar in nominating her; *Thou common Thief*, says she, *how darest thou for thy Soul say that ever before this time thou sawest me or I saw thee, or ever was in thy company either alone or with others*; All which ill language he heard very patiently till he was desired by the Bayliff to speak; Whereupon he asked her how she came to know that he had charged her to be a Witch; *For*, says he, *surely none but the Devil thy Old Master and mine could tell thee so much*; She replyed, *The Devil and thou perish together for he is not my Master though he be thine, I defy the Devil and all his works*; Whereupon says he; "What needs all this noise, "dost not thou know that for these many years I "have come to thy house, and warned thee to

"Meetings,

Meetings, and thou and I have gone thither together; And then he nominated several places, and told the actions done by her and others there, to all which, said he, I am an eye-witness; By this discourse she was so confounded that immediately in the presence of the Bayliff, the Minister, the School-Master and divers others she cryed out; "*O now*, says she, *I perceive the Devil is a Lyar and a Murderer from the beginning, for this very night he came to me, and did me come and abuse thee and never to return till I had confounded thee, assuring me that thou wouldst deny all and say*, Thou false Tongue thou hast lied; Having said thus she with many tears confessed that all was true which *Grieve* had said praying the Minister that he would beseech God to have mercy on her Soul, that she might be delivered out of the hands of the Devil; she continued in this confession to the day of her death.

Another Evidence of the ingenuity of *Hob Grieve* was that when five or six Men and Women whom he had discovered were taken and had confessed their Witchcraft, he earnestly desired that himself and all the rest might be carried to Church on the Lords day to hear the Word of God; Which being granted and they accordingly brought thither with a Guard they all sate down together before the Pulpit. The Minister preached upon the words of the Father concerning his Lunatick Child in St. *Mark* 9. 22. *And oft times it hath cast him into the fire, and into the water to destroy him*, and the Preacher briefly noted, That whatever the Devil might pretend to those over whom he had got any power, yet his chief end and design always was to destroy the poor Creature both Soul and Body. This truth being seriously applied by the Minister to *Hob Grieve*, and the rest of the penitent Wizzards and Witches, they were so affected therewith that they all cryed out with a dreadfull and lamentable noise, Alas this is a most certain truth, Oh what will become of us poor wretches!

Oh

Oh pray for us; But *Hob Grieve* especially witnessed to that truth by a general declaration in the face of the whole congregation, That he had experience of the certainty thereof. *For*, said he, *there is no trusting in the Devils promises, for once in* Musselburg *mere when I had a heavy load at my back he thought to have drowned me there, and since I came into prison he call me into the fire to destroy me, as is well known to the Preacher and Magistrates of the place with many others.* And concluded with an exhortation to all to beware of Satan for whatever he saies or does his only purpose is to ruin you, and that you will find to be the effect of all his temptations, as we by doleful experience know too well this day.

Another evidence of the Devils malice in studying to destroy poor creatures was manifest in the very place the same year 1649. A certain woman of the Town of *Lauder* was accused for Witchcraft (not by *Hob Grieve* but some other) she for a long time absolutely denied all; Whereupon the Magistrates of the place were very loth to proceed against her, but condemned all the rest who confessed their crime to the ordering them to be burnt the Monday after; The woman hearing of it, and that she alone was to remain in prison without hopes of liberty, she is perswaded by the Devil to make such a confession of her own accord as she supposed might take away her life, and thereupon sent for the Minister to whom she declared freely that she was guilty of witchcraft, confessing many particular crimes committed by her, and in the close she earnestly desired the Magistrates and Ministers then present that she might be burnt with the rest on Monday; Her confession was, "That she had covenanted with the Devil and "was become his Servant, about twenty years be-"fore, when she was but a young Lass, and that he "kissed her and gave her a name, but since he had "never owned her, and that she knew no more of "the works of the Devil but that as she should an-

"swer

swer it before God what she had declared was true; Several intelligent Persons began to suspect the truth of this confession believing that from the pride of her heart she had in a desperate way made this confession on purpose that she might lose her life, especially because she so earnestly desired to dye with the rest on Monday; Therefore several Ministers and others took much pains on Saturday, Sunday and Monday morning to perswade her to recede from that confession which was judged to be only a temptation of the Devil to destroy both Body and Soul; They charged it home upon her conscience that there was just ground of jealousy that her confession was not true, adjuring her in the name of God to declare the truth, and not to bring her bloud upon her own head; Notwithstanding all this she still stifly adhered to what she had said, and always

cryed out to be burnt with the rest; Whereupon on Monday Morning being called before the Judges and there confessing what she had formerly affirmed she was found guilty, and sentenced to dye with the

rest

rest the same day; Being carried to the place of Execution she was silent during the first, second and third Prayer, and then perceiving that nothing remained but to rise and go to the Stake, she rose up and cried out with a loud voice; *All you that see me this day, know ye that I am to dye as a Witch by my own confession and I free all men especially the Ministers and Magistrates from the guilt of my bloud, I take it wholly upon my self, my bloud be upon my own head; And as I must make answer to the God of Heaven presently I declare I am as free from Witchcraft as any child, but being accused by a malicious woman and imprisoned under the name of a Witch, disowned by my husband, and friends, and seeing no ground of hope of my coming out of prison, nor ever being in credit again, through the temptation of the Devil I made that confession on purpose to destroy my own life being weary of it, and chusing rather to dye than to live;* And so she suffered death with *Hob Grieve* and the rest who confessed their guilt to the last; This her lamentable speech as it did then astonish all the Spectators [illegible] whom could refrain from tears, so it may be a demonstration to all, of Satans subtilty, whose [illegible] is always to destroy Souls, by tempting many to presumption and others to despair; The truth of this Relation is certainly attested by a worthy [illegible] now living who was an eye and ear-witness of the whole matter. *Invis. World. p. 45.*

LIX.

IN *August* the same year 1649. One *Elizabeth Graham* was apprehended upon some threatning words she had spoke in her drunkenness to *John Ranking* wife at *Kilwinning* in *Scotland*, upon which the poor woman ten days after fell sick and died; *Elizabeth* or *Bessie Graham* was hereupon suspected of Witchcraft and imprisoned thirteen weeks during which (saith the Relator who was a Minister of the place) I repaired to her but found her very impenitent; In all her discourse she was so subtle that I could not get any advantage by her words, so that

that I sometimes thought she was an innocent woman, and was much grieved for her hard usage, if it could have been helpt, and secretly wished she had never been medled with; Yea I could have been glad she might make her escape, so I were ignorant out, for I much feared all we could prove against her would not be sufficient evidence to bring her to a Tryal; Or if she were tryed I doubted the Jury would not condemn her unless I advised them thereto, since we knew nothing but that she had a bad report, and I was very loth to be so far concerned, and if I had not, and she should have got her liberty, I should have then been blamed for not advising them to condemn her; At this instant one *Alexander Ayr* who was counted very Skilful in discovering Teats and Marks of the Devil, being sent for to her, came and found the Mark upon her back bone wherein he thrust a great brass pin of which she was not sensible neither did any bloud follow when it was drawn out; I judged this but a small evidence in respect of what I afterward found, yet this somewhat inclined the Judges to send her Process to *Edenburgh* where with some difficulty a Commission was granted to try her; But then my fears augmented, for the greatest man in the Parish refused to appear against her professing he thought all that was proved against her were only idle stories, and some of the Judges were also of that opinion, however I my self could not but think her guilty, after which there was further evidence thereof; For *Nov.* 28. in the evening I went to exhort her to a confession, *Alexander Ayr* the Church Officer and my own servant being present, but when I had used many arguments in vain we left her; Coming to the stair head I resolved to hearken a little what she would say by her self, and in very short space she began to discourse as if some body had been with her, Her voice was so low I could not understand what she said, only one Sentence whereby I perceived she was relating that I had

had accuſed her and ſhe had denyed; Soon after I heard another voice whiſpering as it were to her which I preſently apprehended to be Satan, this diſcourſe continued ſome time, ſhe ſpeaking and the other voice anſwering in a long ſentence which none of us could underſtand, yea ſometimes he began to ſpeak before ſhe had ended ſo that we could hear two voices at once; At this *Alexander Symſon* was ſo affrighted that he cryed out, though I exhorted him with a loud voice not to fear, and ſo we came all down ſtairs I being much ſatisfied that the buſineſs became ſtill more clear.

There are ſeveral other remarkable paſſages concerning *Elizabeth Graham* before her death which make it evident that ſhe was guilty of Witchcraft though ſhe died obſtinate and impenitent; *Nov.* 13. She ſeemed inclined to a confeſſion, and promiſed *William Wats* to tell me to morrow all that was in her heart, when I came to her *Wats* only being preſent, ſhe ſaid ſhe heartily repented her miſ-ſpending ſo much time, but eſpecially her malice toward me which ſhe affirmed the Devil tempted her to; All which time ſhe ſpoke with a very low voice ſo that we could ſcarce hear her though we deſired her to ſpeak out, and asked her the reaſon of it, ſhe replyed; *That when ſhe endeavoured to ſpeak any thing that was for her Souls good ſhe was ſcarce able to utter it, but if ſhe deſired to ſcold and rail as ſhe uſed to do the Devil gave her ſtrength to ſpeak as loud as ever ſhe did;* A while after I ſeriouſly demanded whether ſhe was guilty of Witchcraft or not? At which words ſhe ſtared with her eyes round about the room, and I verily believe ſhe ſaw the Devil, for immediately after ſhe began to rail at me though juſt before ſhe had confeſt that her malice toward me was one chief cauſe of her grief, and ſtill as ſhe proceeded in railing her voice became ſtronger and louder till at laſt ſhe ſpake as loud as ever before. The *Monday* after I again viſited her, and then ſhe was very

bitter

bitter and malicious in her language to me, I queſtioned her what ground of confidence ſhe had that it would be well with her Soul; She replyed, *She had no grounds yet, for ſhe had been a very wicked woman and had not yet repented, but ſhe yet hoped ſhe ſhould get repentance, and get Heaven, and a change wrought in her, and though ſhe was to live but a ſhort while, yet ſhe was ſure of it, and that I ſhould ſoon ſee it*; I thought ſhe had ſpoke this in her rage, but in the afternoon ſome came and told me that ſhe was fallen to prayers and in many good words expreſt her own vileneſs and the hopes of Gods mercy, in which ſtrain ſhe continued till night, when I coming to ſee her found her as before aggravating her guilt, and declaring her hopes of Salvation, and her deſire to dye, and uſing ſuch pithy Scripture expreſſions ſo often and ſo pertinent that I began much to wonder, conſidering I had ever found her altogether ignorant in matters of Religion both before her impriſonment and after, and therefore much doubted whether it were not a deluſion conſidering ſhe had ſo confidently foretold it in the morning, whereupon ſeriouſly conſidering the matter I again queſtioned her very ſtrictly whether ſhe were a Witch or not; She freely confeſſed all that had been depoſed againſt her which did not certainly evidence her to be one, but the reſt of the particulars ſhe denyed as alſo the crime of Witchcraft it ſelf, however ſhe ſaid ſhe knew ſhe ſhould dye and deſired not to live, and ſhe thought we would be the clear from her bloud before God, for though ſhe were innocent yet there were ſo many things ſworn againſt her that we could hardly believe otherwiſe of her than we did; She was ſoon after executed and died without any acknowledgment of her guilt. *Anſam.* p. 120.

LX.

THE following Relation was publiſhed in a Sermon preached by an eminent Miniſter in *Scotland.*

Scotland. That *Feb.* 8. 1578. a company of Drunkards whose names were *Adam Gibbons*, *George Keeple*, *John Keysel*, *Peter Horsedroft*, *John Warne*, *Simon Heamkers*, *Jacob Hermons*, and *Hermon Frese*, these eight Persons in contempt of Religion agreed to go to the Tavern on the Lords day to be merry, and coming to the house of one *Anthony Hodge* an honest civil man they called for burnt Wine, Sack, Claret, and what not; The good man refused to give them any advising them to go to Church and hear the word of God, but they all save *Adam Gibbons* refused, saying, *They loathed and hated it*; Whereupon the Master of the house departed, who being gone to Church they began to curse and swear wishing he might break his neck before he came back, and wishing the Devil might break their own necks if they went from thence till they had some Wine; Whereupon the Devil in the likeness of a young man appeared to them bringing in his hand a Flagon

of Wine, and drinking to them said, *Come good Fellows be merry, you shall have Wine enough, you seem to be*

a lusty Lads, and I hope you will pay me well; They replyed, they would either pay him or ingage their necks for it, yea rather than fail their Bodies and Souls also. Thus these wicked wretches continued drinking and roaring so long till they could hardly see one another; At last the Devil their Landlord told them they must now pay for all, at which their hearts grew cold, but the Devil bid them be of good cheer for now they must drink Fire and Brimstone with him in the Pit of Hell for ever; After which he broke all their necks, and there left them, and thus these Drunkards ended their miserable days; Which dreadful instance may inform us that God can make the Devil his Executioner when he pleases to shew his vengeance upon notorious sinners. *Ibidem.* p. 158.

LXI.

ABout the same time several Witches were discovered in *Scotland*, and among the rest a notorious woman called *Agnes Symson*, of the proceedings against whom, and divers others the Records remain in that Kingdom for future ages; She pretended to skill in Physick, and that she could take the pains of the sick party upon her self for a time, and then transfer them to a third person; She used long Scriptural Prayers and Rhymes containing the chief points of Christianity, so that she seemed not only a white Witch but a devout woman; But yet she was no better than a Witch and confessed that she answered those questions which were demanded of her by the assistance of the Devil, and when she required him to tell her any thing he appeared to her in the shape of a Dog, and when she would dismiss him she used these words; *I charge thee to depart by the law thou liveſt on*, as she did after, inquiring about the Lady *Edmistons* sickness; The manner how she raised him was by these words, *Elva come and speak to me*, who then instantly appeared like a Dog; She once sailed with her Gossips

and

and Fellow-Witches in a Boat toward a Ship, where the Devil caused her and the rest to drink Wine and Beer freely, the Mariners neither seeing her nor she them; and when they were departed this malicious Spirit raised a wind whereby the Ship was cast away; She and her wicked Accomplices Baptized a Cat and used other cursed Ceremonies to hinder a Noble Person from coming into *Scotland*. And raised a Spirit to conjure a Picture of wax for destroying Mr. *John Moscrope*.

After her apprehension she confessed more particularly to a Person of Great Nobility, That the Devil

in the likeness of a man met her in the Fields near her own house at *Keith*, and commanded her to be at *North Berwich* Church the next night; To which

place

place she came on Horseback with her Godson *John Cuper* at eleven at night; They danced along the Church-yard *Geille Duncan* playing on a Jews harp, and *John Fein* being mufled led the dance, there were in all above an hundred Wizzards and Witches that met at this time, six whereof were men and all the rest women; The women first kneeled and did obeysance to their Master the Devil and then the men, who afterward turned nine times about, and the women six times. *John Fein* blew open the Church doors, and then blew in the lights which were like great black Candles sticking round about the Pulpit; The Devil then mounted into the Pulpit appearing like a tall black man, and calling over the names of his dismal Tribe, every one answered, here; He then demanded if they had kept their promise and had been good Servants and what mischief they had done since they met last; After this at his command they opened three Graves, two within and one without the Church, and then cut off the Fingers, Toes and Noses of the dead Corps which he parted amongst them, and *Agnes Symson* got a Winding sheet and two joints for her share; The Devil ordered them to keep the joints till they were dry and then beat them to powder to be used for malicious purposes; He then again enjoyned them to obey his Orders, and to do all the evil and Villany they could; Before they were discharged they were all obliged to kiss his Posteriors; He was clothed with a black Gown and Coat, and part of the Assembly stood and others sat; *John Fein* was always at the Devils left Elbow, and one *Graymail* kept the door. This *John Fein* confessed that when the Devil appeared to him it was not in Black but White, yet proposed as Hellish a Covenant to him as the blackest could have done; By whose assistance he afterward swum in the Sea like a Cork, and raised a wind with a design to have drowned several Royal Persons by throwing a Cat into the Sea which the Devil delivered to him

and

and his curſed Confederates, and taught them to cry Holla when they firſt caſt it in; And afterwards raiſed a miſt upon the ſame account, by Satans caſting a thing like a football or a wiſp of Straw into the Sea

which made a thick Fog ariſe ſo that the Ship wherein the Perſons aforeſaid were was in danger of being caſt upon the Rocks; Theſe and many other wicked practices being proved both by witneſſes and their own confeſſions againſt *Agnes Symſon*, *John Fein*, and ſeveral more of this black Society, they were arraigned, convicted, and executed for the ſame according to their deſerts. *Ibidem. p.* 24.

LXII.

SOme Authors who have writ about Witch-craft do acknowledge that Witches uſe divers Ceremonies for raiſing of Winds and Tempeſts, which accordingly follow theſe Ceremonies, but that they had come to paſs nevertheleſs without them, but whether there be any caſual connexion between theſe Ceremonies and the enſuing Tempeſts I will not curiouſly decide, only I do aſſert they are ſupernatural, and proceed from the power of the Devil who hath his Kingdom

kingdom in the Air) and which he likewise inables his Vassals to perform upon occasion, many Examples whereof are upon Record. One is of a Witch who to satisfy the curiosity of those that had power to punish her was set free that she might give proof of what skill she had to raise Tempests. She therefore being let go, presently betakes her self to a [illegible] thick set with Trees, scrapes a hole with her [illegible], fills it up with Urine, and stirs it about so long that at last a thick dark cloud charged with Thunder and Lightning arises and comes just over their heads, to the terror and affrightment of the Spectators. But she bid them be of good courage for she could command the cloud to discharge upon what place they would appoint her, which she made good in the presence of all the Beholders. *Phil. Coll.* p. 92.

LXIII.

Another accident of the same kind happened in [illegible] a part of *Swevia* where a Countreyman walking over his ground to see his corn in a dry season, his little daughter being with him, he wished that it might rain a good shower; The Girl hearing her Father say so, out of her childish simplicity told him, she could easily procure that for him, the Father wondring at the Childs words asked her how she could do such a feat, *O* says she, *I learnt this trick of my Mother*, and added, That she could not only cause it to rain but hail, and could raise a great Tempest and that her Mother was taught by a Master who came to her privately, and that whatever she desired of him was presently performed, but that her Mother had strictly charged her to tell no body; The Father much terrified at this discourse asked her if she had ever seen this Master; The Girl replyed she had seen many come in and go out, whom her Mother said were their Masters and loving Landlords. Her Father again demanded if she could just then raise a shower or storm, she replyed, I, if she had but a little water; He therefore brought her to the

River where calling upon this Maſter ſhe inſtantly cauſed it to rain upon her Fathers fields only and not on his Neighbours as he had commanded her, the man then bid her make it hail only in ſuch a field as he ſhewed her which ſhe preſently effected, who being fully convinced hereby that his wife was a Witch he brought her before a Magiſtrate, by whom being examined and fully convicted of her crime ſhe was burnt for the ſame, and the daughter being brought up in a pious and religious courſe of life was thereby delivered from the power and Wiles of the Devil. *Hiſt. Spectters. p.* 123.

LXIII.

BEſides winds ſold to Merchants by *Lapland-ders* already mentioned; I ſhall relate a true Story (ſaith my Author) which I heard from an eye-witneſs concerning theſe Supernatural Winds. At *Cambridge* in the reign of Queen *Elizabeth* there were two Witches to be executed the Mother and Daughter; The Mother when ſhe was called upon to repent and forſake the Devil ſaid, *There was no reaſon for that, for he had been faithful to her theſe threeſcore years, and ſhe would be ſo to him as long as ſhe lived*, and thus ſhe died obſtinate and impenitent; But ſhe hanging thus upon the Gallows her daughter being of a contrary mind, renounced the Devil, was very earneſt in prayer, and appeared extream penitent, which by the effect, the people conceived the Devil took very heinouſly, for there came ſuch a ſudden blaſt of Wind, whereas all was calm before, that it drove the body of the Mother ſo violently againſt the Ladder as it had like to have overturned it, and ſhook the gallows with ſuch force that they were fain to hold the poſts for fear all ſhould have been thrown to the ground. *Phil. Collect. p.* 90.

LIXV.

I Shall give one Relation from the ſame learned Author concerning Charms, which ſince he judged

judged worth mentioning may not be altogether impertinent; A Friend of mine told me this Story, says he, concerning Charms; That himself had an horse which if he had stood sound would have been of good value. His Servants carried him to several Farriers but none of them had the Skill to cure him; at last unknown to their Master they led him to a Farrier who had it seems more tricks than ordinary and dealt in Charms, Spels, and such like Ceremonies, by virtue of which he made the Horse sound. The owner of him after he had observed how well his Horse was, asked his Servants how they got him cured, from whom understanding the whole matter, and likewise observing that there was an S branded on his buttock, which he imagined stood for *Satan*, chid his Servants very severely as having done that which was unwarrantable and impious. Upon this profession of his dislike of the cure, the Horse forthwith fell as ill as ever insomuch that for his unserviceableness he was fain to be turned up loose in the pasture. But a kinsman of the Gentlemans coming to his house and chancing to see the Horse in the grounds took the advantage of a low price for so fair a Gelding and bought him; The Horse had no sooner changed his Master, but he presently changed his plight of body, and became as sound as ever. *Ibidem. p.* 89.

LXV.

IN 1616 Mr. *Alexander Roberts* then Minister of *Lynn* in *Norfolk* published a Narrative of the Witchcrafts of *Mary Smith*, which I shall contract as briefly as may be; She was Wife to *Henry Smith* Glover, a woman of a malicious and envious temper against her Neighbours, who gaining more by buying and selling Cheese than her self, the oft times cursed them, and resolved to practise some mischief against them, the Devil who is ready to assist such wicked wretches in their evil designs, appeared to her amidst these discontents in the shape of a black man, and in a low

hissing voice incouraged her to proceed in revenging her self upon all whom she hated, and that he would help her to do it, if she would renounce God and Jesus Christ and enter into Covenant with him which she readily consented to, and performed in expres terms; After this he presented himself to her divers times, one while like a mist, another time like a Ball of Fire spangled with black, and last of all when she was in prison and condemned he once appeared like a black man, and then again in the same form only seeming to have a pair of horns on his head; Having made this League with Satan he began to act mischief for her against any she maligned. The first who tasted of her malice was *John Orkton* a Seaman of a strong constitution of body, who returning out of *Holland* happened to strike a Son of this *Mary Smiths* for some misdemeanor, she hearing him cry out came into the street Cursing and Swearing most dreadfully against *Orkton*, wishing earnestly and bitterly that his fingers might rot off. He thereupon was taken suddenly ill in his stomach and could digest no meat, nor scarce receive any other nourishment, in this weak condition he continued nine months and then his grief removed out of his Stomach into his hands and feet, and at length his Fingers, and Toes rotted and corrupted so terribly that they were forced to be cut off; Notwithstanding this calamity he continued to frequent the Sea so long as he was able, in divers Merchants Ships having no other way to live, but could never make a prosperous Voyage like others, either profitable to the owners or himself; Whereupon he was so discouraged that he left the Trade and staid at home where his former malady increasing he went to *Yarmouth* to seek assistance from an able Surgeon there, who applied many things for healing his hands and feet, which in the evening seemed much better, but next morning grew worse than before, so that perceiving all his labour to be in vain he gave over, and left

left the poor creature in a miserable state; The wicked woman rejoiced at it, and told the Neighbours long before they heard of it, *That* Crkton *lay a rotting*, Which words were afterward a notable evidence against her.

The second Person distressed by this Witch was *Elizabeth Hancock* then a Widdow who going along the street, *Henry Smith* as she passed by his door took her by the hand and told her smilingly, *That his Duck* (meaning his Wife the Witch) *said she, had stoln her Hen*, which words she passed over as only spoken in jest, and denied she knew any thing of it; While they were talking the woman her self came and charged her directly with the Hen, wishing that the bones thereof might stick in her throat when she should eat it; Which words likewise she little minded at first, but upon consideration was much grieved to be reckoned a Thief, and therefore a while after spying the Hen whereof she was accused sitting on the hatch of *Smiths* door she went to her and being moved at the indignity of the slander, told her in some passion, *That it was very dishoneſt in her to blemish the reputation of her Neighbour, with false aspersions*; *Smiths* wife inraged hereat cursed her and wished the pox to light on her, calling her proud *Jenny*, and Flurt, and striking her hand, bid her go home, for she should repent of what she had said. That very night Mrs. *Hancock* was taken with a terrible pain at the heart and felt a sudden weakness in all parts of her body, yet her appetite no way hindred, in this condition she continued three weeks but would sometimes go to her door, whom this *Mary Smith* seeing, fell a cursing of her and said, *What can you yet come to the door?* and at three weeks end being very weak, she came out as usually to take the air, but this malicious woman seeing her began to curse her as before, whereupon going into her house she fell into such a tormenting fit, and pinching at the heart that she swooned away and was hardly recovered in half an hour, being so

grievously tortured all over as if the very flesh had been rent from the bones, so that she tore her hair off her head and was like one raving Mad. The same night the bed whereon she lay was so tossed and lifted up and down for an hour together in the sight of many spectators that she was therewith extreamly terrified, and did oft think in her sleep that she saw *Mary Smith* before her; This Fit continued fourteen hours during which *Edward Drake* her Father hearing of her miserable state came to see her, and out of Fatherly compassion took her Water and carried it to a Conjurer (which was no way justifiable) who first told *Drake* the cause of his coming which was to seek help for his daughter, and then added, she was so far spent that if he had staid but one day longer the Woman who had wronged her would have spent her heart, and she had been irrecoverable, and thereupon shewd him her face in a Glass, and gave him a full account of the occasion of their first falling out about an Hen, which *Drake* never heard of before; He then gave his advice how to ease her, which was to make a Cake of Flower mixed with her own Water, and then Bake it on the Hearth, after this one part was to be applied to the region of the heart, and the other to the back directly opposite, giving him also a box of ointment like treacle which was to be spread on the Cake and a powder to be cast on the same, and certain words written in paper to be laid on likewise with the other; Adding that if his daughter did not mend within six hours after these applications there was no hope of her, and desired secrecy in the whole matter since the Woman who had done the mischief would quickly know how it was done; Being thus furnished he came back and alighting to go into his daughters house which was the very next to *Mary Smiths* who stood leaning at her door, he knew her to be the same person he had seen in the Glass, who cursed him as he passed by; Saying, *He had been with a Witch,*

and

and next day told divers of her Neighbours, *That Drake had been to ask Counsel, and made a Witch Cake but she would learn how they came by that Knowledg*; Yet by using these things according to direction Mis. *Hancock* found ease, and was freed from her pains for weeks; After which she was married to Mr. *James Ave*, when a great Cat which this Witch kept frequented their house, and doing some mischief her husband was so moved that he thrust her quite through with his sword, notwithstanding which she ran away, and he after her with a great pike-staff wherewith he struck her upon the head with all his force yet could not kill her, for she afterwards leapt a yard high in the chamber and crept down stairs, which he perceiving bid his Boy about fourteen years old drag her to the dung-hill but he was not able, they therefore put her into a Sack where she still moved and stirred, whereupon they took her out again and threw her under a pair of stairs intending next morning to get more help and carry her away, but she could not then be found though all the doors were lockt that night, neither was she ever seen again; not long after, this Witch came out with a broom threatning to knock down Mis. *Scot* therewith, and daubing her cloths, which her husband seeing was so disturbed at this abuse to his wife that he threatned if she had any such Fits again he would certainly hang her; At this she clapt her hands and said, *He had killed her Cat*, and within three days after his wife was again afflicted with the same grief at her heart for two days and a night upon which her husband threatned this wretched Woman that if his Wife did not mend, he would accuse her to a Magistrate and cause the rigor of the Law to be executed on her, yet she found little ease, nor was in perfect health nor soundness of body to the day of her death.

A third subject whereon she excercised her malice was *Cicely Bayly* then servant to *Robert Coulton* who

sweeping the door of her Masters house *Mary Smith* began to quarrel with her about it calling her filthy tayld-sow but that her fatness should be shortly abated and puld down; Next night being Sunday a Cat came and lay upon her breast while she was abed wherewith she was so grievously tormented and oppressed that she could scarce breath, and at the same instant she perfectly saw *Mary Smith* in the Chamber who she believed set the Cat upon her, and immediately after she fell sick, languished and grew exceeding lean, and so continued half a year till she went to another service, and then began to recover her former health, for the Witch had foretold, *That as long as she dwelt near her she should never be well but grow worse and worse*, Thus upon every trifle the Devil stirs up his wicked bond-slaves to revenge any mischief, thereby to gratify them for adoring him as this Witch did, who worshipped him in a very submissive manner upon her knees with many strange gestures, uttering several broken and imperfect speeches, as *Cicely Bayly* did both hear and see, there being only a slight partition between her house and *Cicelys* Masters, through a hole whereof she observed and listned attentively to the rites she performed and the words she uttered, and might have seen and heard more but that she was so affrighted with what she had already discovered that she hastned down in great fear and amazement.

The Fourth Person who was indamaged by this Hag was one *Edward Newton*, who dealing in *Holland* Cheese as well as her self she thought he got more profit than she, and therefore when ever he bought a bargain of Cheese he was grievously afflicted, and at length either she or a Spirit in her likeness appeared as he lay in bed and whisked a wet cloth of a very lothsome smell about his face; After which he saw one clothed in russet with a little bushy beard who told him he was sent to look upon a sore leg he had, and to cure it, who rising to shew it him perceived he

he had cloven feet, and therefore refuſed him, who then ſuddenly vaniſht out of his ſight; Theſe were no vain fancies nor conceits, but real and certain appearances; After this *Smith* ſent her Imps, a Toad and Crabs crawling about the room, one of his Servants took the Toad and put it into the fire where it lay roaſting a quarter of an hour ere it was conſumed, during which the Witch endured very tormenting pains, and cryed out in a very dreadful manner; *Edward Newton* then fell ſick which quickly brought him into a frenzy or diſtraction yet with ſome intermiſſions ſo that for a quarter of a year together he would be in his ſenſes and then fall again into raving fits being deprived of all ſence; The joints and parts of his body were benumed, and he had ſo many other pains and griefs as diſabled him from following his imployments, and being adviſed to ſend for the Witch and ſcratch her when ſhe came he had no power to uſe his nails they turning back like feathers and ſo continued in a very weak condition.

The laſt I ſhall mention is Mr. *Thomas Young* of *London* Fiſhmonger, who coming to her husband to demand a debt, his wife gave him ſeveral curſes and execrations, and three or four days after, Mr. *Young* going thence to *Yarmouth* fell ſick there being tortured with exceeding pain and torment, which the moſt able Phyſicians in *Norfolk* could find no remedy for, ſo that he continued in this lamentable ſtate thirteen months and was conſtrained to go on crutches, not being able to feed himſelf, neither did he find any amendment till this wretched woman was committed to priſon being accuſed for other villanies of the like nature, at which time as near as he can remember he found ſome remiſſion of his former griefs, yet did not perfectly recover his ſtrength, his left hand becoming lame and uſeleſs; Before this happened, a great Spaniel Dog ran over his bed in his lodging the door being faſt ſhut, and upon ſtrict inquiry no ſuch Dog was known to have

been in the house nor in the whole Town.

After she was committed to Prison several Ministers and others went to see her, to whom she confessed the contract she had made with the Devil and the mischiefs she had done the four Persons aforementioned, begging mercy of God as for all her other sins so especially for that of Witchcraft, renouncing the Devil, and seeming really penitent for all her former practices; Upon this she was arraigned and condemned to dye, and in the morning before her execution, as she was going out of her chamber to confer with some Divines by whose prayers and instructions she might be recovered out of the Devils hands, he appeared to her like a black man with horns on his head as is before related, earnestly perswading her to confess nothing but continue constant to the promise she had made him, and rely upon him, and then he would certainly save her, though this is one of his ordinary delusions, who having brought this this poor creature into his snare, left her to dye a shameful death. When she came to the place of execution she made an open confession of her sins and profession of her faith, in the face of the whole multitude, declaring likewise the hopes she had to obtain a better life hereafter; Being asked if she would have a Psalm sung, she replied, *Most willingly*, and desired them to sing *The lamentation of a sinner*, which begins thus, *Lord turn not away thy face from me*, &c. After which she ended her life, and notwithstanding her wicked life we may have charitable hopes that she was truly penitent at the last, and resteth in peace. *Treatise of Witchcraft.*

LXVII.

THE next year after in 1618. Happened a very sad Tragedy in the Family of the Right honourable the Earl of *Rutland* whose Children were bewitched and one murthered by the deviliſh malice of *Joan Flower* and her two daughters *Margaret* and *Philip* who dwelt near *Belvoir* Castle in *Rutlandshire*, the

the Reſidence of that noble Earl, and where they were not only relieved but entertained as Char-women; After which *Margaret* was admitted to live in the Caſtle as a Servant maid, till at length the Counteſs had information of ſome miſdemeanours they were guilty of, having notice that the Mother was a very malicious woman, and much given to ſwearing, curſing and Atheiſtical imprecations, and that of late days her countenance was ſtrangely altered, her eyes fiery and hollow, her ſpeech fierce and envious, and her whole demeanour ſtrange and rediculous, being much alone and having divers other Symptoms of a notorious Witch, and her neighbours reported ſhe had familiar Spirits, and terrified them all with her curſes, and threats of revenge upon the leaſt diſpleaſure was done her; She likewiſe heard that her daughter *Margaret* often carried ſuch great quantities of proviſion from the Caſtle to her Mother as was unfit for a Servant to purloyn, and at ſuch unſeaſonable hours that it was believed they could never maintain their extraordinary riot and expence without robbing their Lady, to maintain ſeveral debauched Fellows who frequented her mothers houſe for the love of her youngeſt daughter *Philip*, who was likewiſe leudly tranſported with the love of one *Thomas Symſon*, inſomuch as he was heard to ſay ſhe had bewitched him for he had no power to leave her, though he found himſelf much altered both in body and mind ſince he kept her company.

Such diſcourſes paſſed concerning them ſeveral years before they were apprehended or convicted, of which the Earl and Counteſs took little notice by reaſon of their cunning obſervance and modeſt carriage toward them; At length my Lord had ſome ſuſpition of the Mother, and eſtranged himſelf from that familiarity and diſcourſe he uſed to have with her, for one *Peak* having wronged her ſhe complained to the Earl whom ſhe found unwilling to incourage clamors and malicious informations, and the

Counteſs

Countess discovering some incivilities in her daughters life, and her neglect of business discharged her for lying any more in the Castle, yet gave her forty Shillings, a Bolster, and a Bed, commanding her to go home. Upon this the Mother being upbraided by her Neighbours, and told that her daughter was turned out of doors, she cursed all that were the cause of it, and studied to revenge her self upon that Honourable Family; The Devil perceiving the malicious temper of this wretch, and that she and her daughters were fit instruments to inlarge his Kingdom, offered them his service, and that in such a manner as should no way terrifie them, nor could they be suspected to be concerned appearing in the shape of a Dog, Cat, or Rat, telling them that if they would make a contract with him, they should have their will upon their enemies and do them what damage they pleased. The thoughts of doing mischief to their ill-willers eafily induced them all to agree to his damnable proposals, and they consent to be his Body and Soul, confirming their agreement with abominable kisses, and an odious Sacrifice of Bloud, with certain Charms and Conjurations wherewith the Devil deceived them; After this these three women became Devils incarnate and grew proud in the power they had got to do mischief by several Spells and Incantations, whereby they first killed what Cattel they pleased; Which so incouraged them that they now threaten the Earl and his Family, who soon after fell sick with his Countess, and were subject to strange and extraordinary Convulsions, which they judging only to proceed from the hand of God, had not the least jealousie of any evil practice against them.

At last as malice increased in them so the Earls Family felt the smart of their revenge, for *Henry* Lord *Ross* his eldest Son fell sick of a very unusual disease and soon after died; His second Son the Lord *Francis* was likewise miserably tortured by their

their wicked contrivances; And his Daughter the Lady *Katherine* was oft in great danger of her life by their barbarous dealings, with ſtrange Fits, &c. the Honourable Parents bore all theſe afflictions with Chriſtian magnanimity, little ſuſpecting they proceeded from Witchcraft, till it pleaſed God to diſcover the villanous practices of theſe women whom the Devil now left to fall into the hands of Juſtice for murdering the innocent, and to remain notorious examples of Gods judgment to future ages; They were apprehended about *Chriſtmas* in 1618. and after examination before divers Juſtices of Peace who wondred at their audacious wickedneſs, were all three ordered to be carried to *Lincoln* Jayl; *Joan Flower* the Mother it is ſaid called for Bread and Butter by the way, and wiſhed it might never go through her if ſhe were guilty of that which was charged upon her, and ſo mumbling it in her mouth ſhe never ſpake a word more, but fell down and died with horrible torture both of Soul and Body before ſhe got to the Jayl; The two Daughters were examined before Sir *William Pelham* and Mr. *Butler* Juſtices of Peace, *Feb.* 4. 1618. where *Philip* the youngeſt made the following confeſſion.

That her Mother and Siſter were very malicious againſt the Earl of *Rutland*, his Counteſs and their Children, becauſe *Margaret* was turned out of the Ladies ſervice, whereupon her Siſter by her Mothers order brought from the Caſtle the right hand Glove of the Lord *Henry Roſs*, who preſently rubbed it on the back of her Spirit called *Rutterkin*, and then put it into boyling water, after which ſhe prickt it very often and then buried it in the yard, wiſhing the Lord *Roſs* might never thrive, and ſo her Siſter *Margaret* continued with her Mother, and ſhe often ſaw her Imp *Rutterkin* leap on her ſhoulder and ſuck her neck, ſhe confeſt alſo that ſhe often heard her mother curſe the Earl and his Lady, and would thereupon

thereupon boyl bloud and feathers together, using many Deviliſh ſpeeches and ſtrange geſtures, ſhe likewiſe acknowledged that ſhe her ſelf had a Spirit ſucking her left breaſt in the form of a white Rat, which it had done for three or four years paſt, and and that when it came firſt to her ſhe gave her Soul to it, who promiſed to do her good, and to force *Tho. Symſon* to love her if ſhe would ſuffer it to ſuck her which ſhe agreed to, and that it had ſuckt her two nights before.

Margaret her Siſter being examined agreed in the confeſſion that *Philip* had made of their malice to the Earl, and about the young Lords Glove, adding that after ſhe had prickt it *Henry* Lord *Roſs* fell ſick within a week, lying in great torment, and ſhortly after died, which her Mother hearing of ſaid, *It was well.* She further ſaid, that finding a Glove about two years ſince of *Francis* Lord *Roſs* the ſecond Son on a Dunghill, ſhe gave it her Mother who put it into hot water, and after took it out and rub'd it on *Rutterkin* her Cat, and bid him go upwards and afterward buried it in the yard and ſaid, *a miſchief light on him but he will mend again*; She confeſſed alſo that her Mother and ſhe, and her Siſter contrived ſo to bewitch the Earl and his Counteſs that they might have no more Children, for turning her out of the Caſtle at which her Mother was ſo inraged that ſhe ſwore dreadfully to be revenged; Her malice increaſing becauſe ſhe thought the Earl did not take her part againſt one *Peak* who had abuſed her, whereupon they took Wooll out of the bed the Lady had given her, and a pair of Gloves of the Earls, and put them into warm water mingled with bloud ſtirring it together, and then taking them out, rubb'd them on *Rutterkin* her Imp, ſaying, *The Lord and the Lady ſhould have more Children but it would be long firſt.* She likewiſe confeſt that ſhe brought her Mother a piece of the Lady *Katherines* Handkercher and her Mother put it in water, and rubb'd it on her

her Spirit bidding him *fly and go*, whereupon he whined and cryed mew, at which ſhe ſaid, *That Rutterkin had no power over the Lady* Katherine *to hurt her*. She alſo acknowledged that ſhe had two Familiar Spirits ſucking on her, one white, and the other black and ſpotted, the white ſuckt under her breaſt, and the black in the lower parts of her body; When ſhe firſt entertained them ſhe promiſed them her Soul, and they covenanted to do all the miſchief ſhe commanded them; Laſtly ſhe confeſſed that *Jan.* 30. four Devils appeared to her in *Lincoln* Jayl about twelve a Clock at night, one ſtanding at her bed-ſide with a black head like an Ape and ſpoke to her, but the words ſhe could not underſtand, at which ſhe was very angry becauſe he ſpoke not plainer that ſhe might know his meaning, the other three were *Rutterkin*, *little Robin*, and *Spirit*, and that ſhe never feared ſhe ſhould loſe her life, nor ſuſpected their treachery till that time.

About the ſame time *Joan Willimot* of *Goadby* a Witch was examined by Sir *Henry Haſtings* and Dr. *Fleming* Juſtices in *Leiceſterſhire* about the murder of *Henry* Lord *Roſs*, who declared, that *Joan Flower* told her the Earl of *Rutland* had dealt badly by her, and had put away her Daughter, and though ſhe could not have her will of my Lord himſelf, yet ſhe had ſped my Lords Son, and had ſtricken him to the heart. She further confeſſed that to her own knowledge my Lords Son was ſtruck with a white Spirit, and that ſhe can cure thoſe who ſend to her; and that ſome reward her for her pains, and of others ſhe takes nothing; Acknowledging that ſhe had a Spirit which ſhe called *Pretty* given her by *William Berry* of *Langholm* in *Rutlandſhire* to whom ſhe was a ſervant three years, and that when her Maſter gave it her he bid her open her mouth and he would blow a Fairy into her which ſhould do her good, and accordingly he blowed into her mouth.

and

and ſoon after there came a Spirit out of her mouth which ſtood on the ground in the form of a woman who asked her to give her Soul to her, which ſhe then promiſed by the inſtigation of her Maſter; She ſaid ſhe never hurt any body, but helpt divers who were bewitcht, and that her Spirit came to her weekly, giving her an account who were thus afflicted, and that the night before it came like a woman, mumbling ſomewhat ſhe could not underſtand. And being asked whether ſhe were not in a dream, ſhe affirmed ſhe was awake as much as at that inſtant. Another time her Spirit told her there was a bad woman at *Deeping* who had given her Soul to the Devil, and that her Spirit did then appear in a more hideous form than it had formerly done, and much urged her to give it ſomething though but a piece of her Girdle, ſaying it had taken great pains for her, but ſhe refuſed to give it any thing; She ſaid further that *John Pachet* whoſe child was bewitcht to death might have had it alive if he would have ſought help in time, and that *Pachets* Wife had an evil thing within her which would make an end of her, which ſhe knew by her Girdle, and accordingly ſhe died ſoon after; And that *Gamaliel Greete* of *Waltham* in *Leiceſterſhire* a Shepherd had a Spirit like a Mouſe which went into his Body at the time he contracted to give his Soul to the Devil, after which if he lookt maliciouſly upon any thing it received hurt thereby, and that he had a mark on his left arm which was cut away, of which her own Spirit inform'd her before he left her; Upon a ſecond Examination ſhe confeſt that *Joan Flower* and her Daughter *Margaret* met together about a week before their apprehenſion in *Black-borow* Hill, and went thence to *Joan Flowers* houſe where ſhe ſaw two Spirits one like a Rat, and the other like an Owl, and one of them ſuckt her right ear as ſhe thought, and *Joan* told her that her Spirits had promiſed ſhe ſhould neither be hanged nor

burnt,

burnt, and then took up ſome earth and ſpit upon it, working it with her Fingers, and put it into her purſe ſaying, *Though ſhe could not hurt the Lord himſelf, yet ſhe had ſped his Son who is dead.*

Another Witch called *Ellen Green* of *Stathorn* in *Leiceſterſhire* was examined about that time by the ſame Juſtices who confeſſed that *Joan Willimot* abovenamed came to her about ſix years ſince, and perſwaded her to forſake God and betake her ſelf to the Devil to which she conſented, who then called two Spirits one like a young Cat which she named *Puſs*, and the other in the shape of a Mole which she called *Hiff*, *Hiff*, who inſtantly came, and *Willimot* going away left them with her, after which they leapt on her shoulder, the Kitling ſucking her neck under her right ear, and the Mole under her left in the ſame place; After which ſhe ſent the Kitling to a Baker in the Town who had called her Witch and ſtruck her, bidding it go and bewitch him to death, and the Mole ſhe ſent to *Ann Daws* of the ſame Town upon the ſame errand becauſe ſhe had called her Witch, Whore, and Jade, and within a Fortnight after they both died. After which ſhe ſent them to deſtroy two Husbandmen named *Williſon* and *Williman* who died both in ten days; Theſe four ſhe murdered while ſhe dwelt at *Waltham*; When ſhe removed to *Stathorn* where ſhe now dwelt, upon a difference between her and one *Pachets* Wife a Yeoman there, *Joan Willimot* called her to go and touch *Pachets* Wife and Child which ſhe did, touching the Woman in bed, and the Child in the Midwives arms, and then ſent her Spirits to bewitch them to death, the woman languiſhed a month before ſhe died, but the Child lived only till next day after ſhe had touched it; Adding that *Joan Willimot* had a Spirit ſucking on her like a little white Dog which ſhe ſaw, and that ſhe gave her Soul to the Devil to have theſe Spirits at command for any miſchievous purpoſe, and ſuffered them

to

to ſuck her conſtantly about the Change and Full Moon.

One *Ann Baker* a Witch was likewiſe apprehend- and examined about the ſame time who confeſſed before Sr. *George Mannors* and Dr. *Fleming* Juſtices of Peace that ſhe had a Spirit like a white Dog which ſhe called a good Spirit, and that one *Peak* and one *Dennis* his wife of *Belvoir* told her that the young L. *Henry* was dead, and that his Glove was buried in the ground, which as it waſted and rotted in like manner did the Lords Liver rot and waſte likewiſe.

Margaret and *Philip Flower* were arraigned at the Aſſizes at *Lincoln* before Sr. *Henry Hobart* and Sr. *Edward Bromley* Judges, where upon their confeſſing themſelves actors in the deſtruction of *Henry* Lord *Roſs*, with other damnable practices they were condemned and executed at *Lincoln March* 11. and the reſt queſtionleſs ſuffered according to their deſerts. *Diſcovery Witchcraft.*

LXVIII.

IN 1645. there was a notable diſcovery of ſeveral Witches in *Eſſex*, and among others one *Elizabeth Clark* was accuſed of this horrid crime, and informations taken againſt her before Sr. *Harbottle Grimſton* and Sr. *Thomas Bowes* Juſtices of Peace for that County; *John Rivet* of *Mannintree* depoſed that about Chriſtmas his wife was taken ſick and lame with ſuch violent fits that he verily believed her diſtemper was more than natural, who therupon went to one *Hovey* at *Hadly* in *Suffolk* who was reckoned a Cunning Woman; She told him that his Wife was curſed or bewitcht by two Women who were her near Neighbours, and that he believed ſhe was bewitcht by *Elizabeth Clark* alias *Bedingfield* who lived near their houſe, and that her mother and ſome of her kindred had formerly ſuffered as Witches, and Murderers.

At the ſame time *Matthew Hopkins* of *Mannintree* declared

declared upon Oath, That this ſuſpected Witch being ordered by the Juſtices to be watched ſeveral nights for diſcovering her wicked practices, he coming into the room where ſhe was with one Mr. *Sterne* intending not to ſtay, *Elizabeth Clark* ſaid if they would tarry a little and do her no hurt, ſhe would call one of her white Imps and play with it in her lap, but they told her they would not allow it; After which ſhe in diſcourſe confeſt ſhe had carnal converſe with the Devil ſix or ſeven years, who came to her bed three or four times a week in the ſhape of a proper Gentleman with a laced band, and would ſay, Beſſie *I muſt lye with you*, which ſhe never refuſed; About a quarter of an hour after this diſcourſe there appeared an Imp ſomewhat like a white Dog with red ſpots & ſhort legs, which ſoon vaniſht; She ſaid his name was *Jamara*; Then another appeared like a Greyhound with long legs which ſhe called *Vinegar Tom*; She told them the next would be a black Imp, & ſhould come for Mr. *Sterne*, which came accordingly and inſtantly was inviſible; The laſt that appeared was like a Pole-cat but the head bigger; She likewiſe confeſt that she had five Imps of her own, and two of the Old-Beldam *Ann Weſts*, and that their Imps ſucked upon each other, and that Satan would never let her reſt till she conſented to kill the Cattel of Mr. *Edwards* of *Mannintree* and the Horſe of one *Robert Taylor*; *Matthew Hopkins* likewiſe affirmed that going from the houſe of this Mr. *Edwards* to his own about ten that night with his Greyhound, the Dog ſuddenly gave a leap and ran as if he had been in a full courſe after an Hare, & he haſtning to ſee what it was, ſpied a white thing like a young Cat and the Greyhound ſtanding aloof off, and that ſoon after the Imp or Kitling danced about the Dog and bit off a piece of flesh from his ſhoulder which made him come crying to his Maſter; He alſo declared that coming that night into his own yard he ſpied a black thing in ſhape like a

Cat

Cat but thrice as big sitting on a straw-berry bed and looking stedfastly on him, but going to it, it leaped toward him as he thought and ran quite through the yard and the Greyhound after it to the great Gate which it threw wide open and then vanisht; The Dog returned shaking and trembling exceedingly.

Mr. *John Sterne* confirms the aforesaid Information, adding, That after five Imps had appeared *Elizabeth Clark* said she had one more called *Sack and Sugar* who had been hard at work but would not be long ere he came and then he should tear Mr. *Sterne*; And soon after she told him, that it was well he was so quick otherwise her Imp had soon skipped upon his face, and perhaps had got into his Throat and then there would have been a nest of Toads in his belly; She said likewise that she had one Imp for which she would fight up to the knees in bloud before she would lose it.

Francis Mills, *Grace Norman*, *Mary Philips* and *Mary Parsly* who all watcht with *Elizabeth Clark* declared upon Oath, That about twelve a clock that night she smackt with her mouth and beckoned with her hand, and instantly there appeared a white thing about the bigness of a Cat; They also saw five Imps more, whom she called by the names aforementioned, and told them, that the old Beldam *Ann West* did by Witchcraft kill *Robert Oakes* wife of *Lawford*, and a Clothiers Child of *Dedham* in *Essex*, both which died about a week before; She added that old *West* had the Wife of *William Cole* of *Mannintree* in handling, and she died accordingly soon after of a pining and languishing disease.

George Turner inform'd upon Oath, that going to see *Elizabeth Clark* after she was apprehended, and asking her whether she had any hand in the drowning of one *Thomas Turner* his brother, who was cast away at Sea about two years and an half before, she answered, That the old Beldam *West* raised that wind

which.

which ſunk his Hoy, and that ſhe had no hand in it.

Edward Parſley of *Manningtree* declared that watching with *Elizabeth Clark* the night before, he askt if he ſhould continue in the room with her, who deſired he might if he would fight for her with the Devils for they would come that night, and one Imp which ſhe called *Hoult* would come firſt, and next that which ſhe called *Famara* appeared in the ſhape of a white Dog with red Spots; and preſently after came *Vinegar Tom*, and then an Imp ſhe called *Sack and Sugar*; She told *Edward Parſley* that the Devil had taken poſſeſſion of her ſix or ſeven years, and that he oft knockt at her door in the night, and ſhe riſe and let him in, and that he came to bed to her three or four times a week, and had the carnal knowledg of her as a man.

Elizabeth Clark her ſelf being examined confeſt, That about ſix months before ſhe met with *Ann Weſt* Widdow in a Field near her houſe where she was picking up ſticks; *Weſt* ſeemed much to pitty her for her lameneſs (having but one Leg) and her poverty, telling her there were ways and means for her to live much better than she did; And ſaid she would

would send her a thing like a little Kitling which should fetch her home some victuals, and would do her no hurt; And about three nights after there came a white thing to her, and the night after a gray one, who spoke and told her, they would not harm her, but help her to a husband who should maintain her ever after, and that afterward they came into her bed every other night, and suckt the lower parts of her body; Upon these Informations and Confessions *Elizabeth Clark* was Arraigned, Convicted, and Executed at *Chelmsford*, *March* 27. 1645. *Inform. Witches* p. 6.

LXXV.

ANN *Leach* of *Misley* in *Essex* was likewise apprehended for the same horrid Crime of Witchcraft at that time, against whom *Richard Edwards* of *Mannintree* deposed; That one Sunday afternoon driving his Cows home by her house a black Cow of his which he judged to be very well fell down, and died two days after; and the next day passing by her house again a white Cow fell down and died in the very same place, and being both opened there could be no disease discovered which might occasion their death; He likewise declared that some months before he had a Child nursed by one Goody *Wiles* who dwelt near *Elizabeth Clark* and *Elizabeth Gooding* another Witch, which Child was taken with strange Fits, extending the limbs and rowling the eyes, and in two days died, and he verily believes *Ann Leach* and *Elizabeth Gooding* were the death of his Child; and so it appear'd by *Ann Leaches* own Confession, which follows.

Ann Leach being examined said, That she had a grey Imp sent her and that she with *Elizabeth Clark* and *Gooding* sent their Imps about a year before to kill a black and white Cow of Mr. *Edwards* which was done accordingly, there were three Imps sent, a black, a grey and a white; She likewise confest that thirty years before she sent a gray Imp to kill

two

two Horſes of Mr. *Braggs* of *Miſley*, out of malice to his Wife who told her ſhe was ſuſpected to be a naughty woman; And that ſhe and *Gooding* ſent each of them an Imp to murder Mr. *Edwards* Child, hers being white and the others black, and that ſhe had her white Imp and two others of *Robert Peirces* Wife of *Stoak* in *Suffolk* he being her brother, and that theſe Imps went from one to the other doing miſchief wherever they went, and that if ſhe did not imploy them ſhe was never well, but when ſhe ſent them to act her revenge ſhe was very healthy, & that they uſually ſuckt theſe Teats which were diſcovered on her body and often ſpoke to her in an hollow voice which ſhe plainly underſtood aſſuring her ſhe ſhould never feel hell torments, ſhe confeſſed further that upon a ſmall quarrel with *Elizabeth* the daughter of *Robert Kirk* of *Manmintree* about a Quoif which the Maid refuſed to give her ſhe ſent her Imp to deſtroy her, who accordingly lay languiſhing a whole year and then died; And that ſhe ſent her grey Imp to kill the daughter of the Widdow *Rawlins* of *Miſley* becauſe ſhe was put out of her farm, and Mrs. *Rawlins* put in; She alſo confeſt that ſhe knew of *Elizabeth Goodings* ſending an Imp to vex and torment *John Taylors* Wife of *Manmintree*, and would have diſcovered it but the Devil would not ſuffer her, and laſtly that about eight weeks before *Elizabeth Gooding*, *Ann Weſt* and her ſelf met at the houſe of *Eliz. Clark* where there was a book read wherein there was no goodneſs; She was likewiſe tryed and executed at *Chelmsford* the ſame year 1645. *Ibidem.* p. 8.

LXX.

HEllen the Wife of *Thomas Clark*, and daughter to *Ann Leach* was alſo accuſed for Witchcraft at the ſame time; *Richard Glaſcocks* Wife of *Manmintree* depoſed, That there happening ſome difference between *Edward Parſleys* Wife and this *Hellen*, ſhe heard *Hellen* ſay as ſhe paſſed by their door, that *Mary* their eldeſt daughter ſhould rue for it, whereupon

the

the Maid instantly fell sick and died six weeks after; *Edward Parsley* her Father confirmed the same, and said he did verily believe *Hellen Clark* was the cause of her death, who being her self examined confest, That about six weeks before the Devil appeared to her in in her house in the likeness of a white Dog, and that she called this Imp or Familiar Spirit *Elimanzor*, and that she often fed it, and that the Spirit spoke to her very audible and bid her deny Jesus Christ, which she did then assent to, but denied that she killed the young Maid. She was executed at *Manninitree April* 15. 1645. *Ibidem.* p. 10.

LXXI.

ANN *West* and *Rebecca* her daughter were likewise of this black Society against whom *Prudence* the Wife of *Thomas Hart* of *Lawford* in *Essex* deposed upon Oath, that about eight weeks before going one Sunday to the Parish Church about half a mile from her house, being about twenty weeks gone with Child, and to her thinking very well and healthy, upon a sudden she was taken with great pains and miscarried before she came home; And about two months after, one night when she was in bed something fell down upon her right side but being dark she could not discover its shape, and that she was presently taken lame on that side with extraordinary pains and burning, and was certainly perswaded that *Ann* and *Rebecca West* were the cause of her pains, having expressed much malice toward her, and counted her their greatest enemy.

Mr. *John Edes* a Minister deposed, That *Rebecca West* confessed to him that about seven years before she began to have familiarity with the Devil (by the instigation of her mother *Ann West*) and that he appeared in several shapes; As once like a proper young man who desired to have familiarity with her, promising that he would then do what she desired and avenge her on her enemies, requiring her also to deny God and put her faith and trust in him, which being

being agreed to, she ordered him to avenge her on one *Thomas Hart* of *Lawford* by killing his Son, who was soon after taken sick and died, whereupon *Rebecca* told the Minister she thought the Devil could do like God in destroying whom he pleased, after which she gave him entertainment and he lay with her as a man; She likewise confest to him that when she lived at *Rivenhall* in *Essex* her Mother came and told her, *The barley corn was picked up*, meaning that the Son of one *George Francis* a chief Inhabitant of that Town was dead, and his father very much suspected he was bewitched to death, and her mother hearing of it said; *Be it unto him according to his Faith.*

Mr. *Matthew Hopkins* deposed upon Oath that going to the Prison where *Rebecca West* and five others were, he asked her how she first came to be a Witch, who told him that her mother and she going one evening after Sunset toward *Manningtree* her Mother charged her to keep secret whatever she saw, which she promising to do, they went both to the house of *Elizabeth Clark*, where they found her together with *Ann Leach*, *Elizabeth Gooding* and *Hellen Clark*, and that instantly the Devil appeared in the shape of a Dog, then came two Kitlins, and after them two Dogs more, who all seemed to reverence *Elizabeth Clark*, skipping into her lap and kissing her, and then kist all in the room except her self; Whereupon one of the Witches askt her Mother if her daughter were acquainted with the business, who assuring them of her secrecy *Ann Leach* pulled out a Book and swore her not to reveal any thing she saw or heard, and if she did she should endure more torments than there could be in Hell; Whereupon she again ingaged to be silent; They told her she must never confess any thing though the rope were about her neck and she ready to be hanged; To which after she had given her absolute ingagement the Devil leapt up into her lap and kissed her, promising to perform whatever she would desire. About half a year after the Devil

appeared as she was going to bed and said he would marry her, which she could not refuse, whereupon he kissed her but was as cold as clay, and then took her by the hand leading her about the room and promised to be her loving husband till death and to avenge her of all her Enemies; She likewise obliging her self to be his obedient Wife till death and to deny God and Christ Jesus; She confest that after this she sent him to kill the Son of *Thomas Hart*, who died within a fortnight, and thereupon she took the Devil for her God, and thought he could do as God.

Rebecca West being likewise examined before the Justices at *Mannintree* confessed that all was true concerning their meeting at *Elizabeth Clarks* where they spent some time in praying to their familiar Spirits, and then every one made their desires known to them; *Elizabeth Clark* requested her Spirit that Mr. *Edwards* might be met withal at a Bridge near her house and that his Horse might be frighted and he thrown down and never rise again; Mr. *Edwards* deposed that at the same place his Horse started and greatly indangered him, and he heard something about the house cry, *Ah, Ah*, much like a Polcat and that with great difficulty he saved himself from being thrown off his Horse; *Elizabeth Gooding* desired her Imp to kill *Robert Taylors* Horse for suspecting her to be a Witch, which was done accordingly; *Hellen Clark* required her to kill some Hoggs of a Neighbours; *Ann Leach* that a Cow might be lamed, and *Ann West* her Mother desired her Spirit to free her from all her enemies and to have no trouble; And she her self desired that *Thomas Harts* Wife might be taken lame of her right side, after which they departed appointing the next meeting at *Elizabeth Goodings* House. For these and several other notorious crimes *Ann West* was sentenced and executed at *Mannintree*; *Elizabeth Gooding* at *Chelmsford*; And the Bill found against *Rebecca West* by the Grand Jury, but was acquitted by the Jury of life and death. *Ibid.* p. 14.

LXXII.

LXXII.

Roſe Hallybread was another of this black Regiment againſt whom *Robert Turner* of St. *Oſyth* in *Eſſex* depoſed, That about eight days before his Servant was taken ſick ſhaking, ſhrieking and crying out of *Roſe Hallybread* that ſhe had bewitched him and that he ſometimes crowed like a Cock, ſometimes barked like a Dog, and ſometimes groaned violently beyond the ordinary courſe of nature, and though but a youth ſtrugled with ſo much ſtrength that four or five luſty men were not able to hold him down in his bed, and ſometimes he would ſing ſeveral ſtrange ſongs and tunes, his mouth not being opened nor his lips ſo much as ſtirring all the time of his ſinging.

She being examined confeſt; That about ſixteen years before, one Goody *Hagtree* brought an Imp to her houſe which ſhe entertained, and fed it with Oatmeal and ſuckled it on her body a year and an half, and then loſt it; She confeſſed likewiſe that about half a year before one *Joyce Boanes* brought to her another Imp in the likeneſs of a ſmall gray bird which ſhe received, and carried to the houſe of one *Thomas Toakly* of St. *Oſyths* and put it under his door, after which *Toaklys* Son languiſhed and died, calling and crying out upon her that ſhe was the cauſe of his death. She alſo declared that about eight days before *Suſan Cock*, *Margaret Landiſh*, and *Joyce Boanes* brought to her houſe three Imps which *Joyce* taking her Imp too carried them all four to *Robert Turners* to torment his Servant becauſe he refuſed to give them ſome chips his Maſter being a Carpenter, and that he forthwith fell ſick and oft barkt like a Dog, and ſhe believed thoſe four Imps were the cauſe of his death; *Roſe Hallybread* was for this wickedneſs condemned to be hanged, but died in *Chelmsford* Jayl *May* 9. 1645. *Ibidem.* p. 16.

LXXIII.

Joyce Boanes being examined about the same busineſs confeſſed, That about thirteen years before ſhe had two Imps which came into her bed in the likeneſs of Mice and ſucked on her body, and that ſhe afterward imployed them to go and kill ten or twelve Lambs belonging to one *Richard Walch* of St. *Oſyth*, which was done accordingly; And then to the houſe of one *Thomas Clinch* where they killed a Calf, a Sheep and a Lamb; And that ſhe carried the four Imps aforementioned to kill *Robert Turners* Servant, and that her Imp called *Rug* made him bark like a Dog, *Roſe Hallybreads* forced him to ſing ſeveral times in the greateſt extremity of his pains, *Suſan Cocks* compelled him to crow like a Cock, and the Imp of *Margaret Landiſh* cauſed him to groan in an extraordinary manner; Upon this confeſſion and other evidence *Joyce Boanes* was condemned and executed at *Chelmſford May* 11. 1645. *Ibidem.* p. 20.

LXXIV.

Suſan Cock upon Examination confeſt That *Margery Stoakes* her mother lying upon her death bed, and ſhe coming to ſee her, her mother privately deſired her to entertain two Imps, which ſhe ſaid would do her good; And that the ſame night her mother died the two Imps came to her accordingly, and ſuckt on her body, one of them being like a Mouſe which ſhe called *Suſan*, and the other yellow about the bigneſs of a Cat which ſhe named *Beſſie*, and that ſhe imployed *Beſſie* with three Imps more belonging to the three Witches abovementioned to kill ten or twelve ſheep of *John Spalls*, againſt whom ſhe had much malice becauſe being with Child and deſiring ſome Curds of his Wife ſhe denied either to give or ſell her any; She alſo confeſt that what was ſaid about *Robert Turners* ſervant was true, and further that ſhe and *Margaret Landiſh* ſent their Imps to one *Thomas Mannocks* of St. *Oſyth*, which killed ſix or ſeven of his Hogs in revenge for his refuſing to relieve her,

her, and saying she was a young Woman and able to work for her living; She and *Margaret Landish* were both condemned and executed at *Chelmsford*, *May* 12. 1645. with several others; Yea so great a number of these Vassals of Satan were discovered about this time that there were Thirty tryed at once before Judge *Conyers* at *Chelmsford*, *July* 25. 1645. whereof fourteen were hanged, and an hundred more detained in several Prisons in *Suffolk* and *Essex* *Ibidem.* p. 22.

LXXV.

NEither were other Countys free from this Hellish contagion many being discovered in *Huntingtonshire* of whom I shall only give you the confessions of two of the Chief. *Elizabeth Weed* of great *Catworth* in that County Widdow, being examined before *Robert Bernard* and *Nicholas Pedley* Esquires Justices of the Peace *March* 31. 1646. said, That about 21 years before, as she was one night going to bed there appeared to her 3 Spirits one like a young man, & the other 2 in the shape of Puppies, one white and the other black; He that was in the form of a youth spoke to her and demanded, *Whether she would deny God and Christ*, which she agreed to; The Devil then offered her to do what mischief she should require of him provided she would covenant he should have her Soul after 21 years, which she granted; She confest further, That about a week after at ten a clock at night he came to her with a paper, asking whether she were willing to seal the Covenant, she said she was, then he told her it must be done with her bloud, and so prickt her under the left arm till it bled with which he scribled, and immediately a great lump of flesh rise on her arm in the same place which increased ever since. After which he came to bed and had carnal knowledg of her then and many times afterward; The other two Spirits came into the bed likewise and suckt upon other parts of her body where she had Teats, and that the name of one was *Lilly*, and the other *Priscill*; One of

which was to hurt Man, Woman, or Child, and the other to destroy what Cattel she desired, and the young man was to lye with her as he did often; And saith that *Lilly* according to the Covenant did kill the Child of Mr. *Henry Bedell* of *Catworth*, as she required him to do when she was angry, though she does not now remember for what, and that about two or three days before she sent him to kill Mr. *Bedell* himself, who returned and said, *he had no power*, and that another time she sent the same Spirit to hurt *Edward Musgrave* of *Catworth* who likewise returned saying, *he was not able*; And that she sent her Spirit *Priscill* to kill two Horses and two Cows of Mr. *Musgraves* and *Thomas Thorps* in that Town which was done accordingly; And being askt when the one and twenty years would be out, she said, *To the best of her remembrance about Low Sunday next*; Being further demanded why she did so constantly resort to Church and to hear the Sermons of Mr. *Pool* the Minister, she said, *She was well pleased with his preaching and had a desire to be rid of that unhappy burthen which was upon her. Witches of Huntington.* p. 2.

LXXVI.

THE other was one *John Winnick* of *Molesworth* in *Huntingtonshire*, who being examined *April* 11. 1646. before the aforesaid Justices Confessed, that about twenty nine years before he being then a Batchelor lived with one *Bateman* an Inn-keeper at the *George* in *Thropston*, who was likewise a Farmer, at which time he losing a purse with seven shillings in it, much suspected one of the Family; But the Fryday after being in the Barn making up Hay about noon he fell a swearing, cursing, and raging, wishing that some Wise Body or Wizzard would help him to his Purse and Money again, when there presently appeared to him a Spirit black and shaggy, with paws like a Bear, but no bigger than a Rabbit; The Spirit asked him what he ailed to be so sorrowful, who answered that he had

had loſt a Purſe and Money and knew not how to come by it again; The Spirit replyed; *If you will forſake God and Chriſt and fall down and worſhip me for your God I will help you to your Purſe and Money again*; To which he conſented and thereupon fell down on his knees and held up his hands. Then the Spirit told him that to morrow about the ſame time he ſhould find his Purſe upon the floor where he was making up the Hay, and that he would come himſelf too; *John Winnick* promiſed the Spirit to meet him there and receive it, and would then again worſhip him; And accordingly at the time perfixt he went to the place, and found his purſe on the floor, which having opened he found the ſeven ſhillings therein; As he was looking into it the Devil again appeared to him and ſaid, *There is your Purſe and Money in it*, and then *Winnick* fell down on his knees and ſaid, *My Lord and God I thank you*; The Spirit at this time brought with him two other Spirits one like a white Cat and the other like a grey Rabbit, both for ſhape, bigneſs and colour, and while he was upon his knees, the Bear Spirit ſpoke to him ſaying, *You muſt worſhip theſe two Spirits as you worſhip me, and take them alſo for your Gods.* Whereupon he directed his Body toward them, and called them his Lords and Gods. Then the Bear Spirit told him, *That when he died he muſt have his Soul*, whereunto he yielded; He likewiſe told him that they muſt ſuck his Body, to which he conſented, but they did not ſuck at that time; The Bear Spirit promiſed him he ſhould never want Victuals; The Cat Spirit that it would hurt Cattle when he would deſire it; And that like a Rabbit that it would hurt whoever he commanded it; The Bear Spirit further told him that it muſt have ſome of his bloud wherewith to ſeal the Covenant, whereunto he conſented and then it leapt upon his ſhoulder, and prickt him on the head from whence it took bloud, after which all three vaniſht away; Next day about noon theſe

Spirits came to him while he was in the Field and told him they were come to ſuck of his Body which they did accordingly in the places where, upon his being apprehended, the marks were found, and from that time they came conſtantly once in twenty four hours, ſometimes by day but moſt commonly by night. And being demanded what miſchief he cauſed any of his Spirits to do, he anſwered never any only he ſent his Bear Spirit to Mr. *Says* Servant of *Molſeworth* to provoke her to ſteal Victuals for him out of her Maſters houſe which ſhe did, and he received the ſame. The Confeſſions of theſe two Perſons being ſo clear, and their curſed confederacy with Satan hereby fully diſcovered, they were puniſht according to their demerits. *Ibidem.* p. 4.

LXXVII.

Cornelius Agrippa the great Magician going one day out of Town from *Lorain* in *Flanders* where he dwelt left the Keys of his ſtudy with his Wife ſtrictly charging her to let no body go in till

his return, but it happened that the ſame day, a friend and companion of his came to the houſe, and having long

long had a desire and curiosity to see some of this Negromancers books, he with much importunity got the Keys of his Closet and then entring the room and viewing the Books he perceived among the rest a Manuscript of *Agrippas* own writing which seemed a Compendium of the mystery of the *Black Art*, in which while he greedily reads, he in a short time raises an ill favoured Devil, who entring the study asked him, *what he would have that he conjured him so to appear*; The man being unexperienced and affrighted at this dreadful Apparition knew not what answer to make, but remained silent, whereupon the Devil instantly choaked him and left him dead on the ground. Not long after *Agrippa* returns home and finds the Devil dancing and rejoicing on the top of the house, at which being astonished he goes into his Study and finds the dead Body; Whereupon he commands the Dæmon to enter into it and carry it to the place where the Students used to meet, which being done and the Spirit then quitting the body it fell down dead, and the Person was thought to have died of some sudden disease and was accordingly buried without any observation of his misfortune, only some marks of strangulation were perceived about his throat; But not long after the whole matter was discovered, and *Agrippa* was forced to fly into *Germany* for his security. *Pil. Gr.* p. 298.

LXXVIII.

A Countrey Peasant in *France* in his wooden shoes, leather doublet, and high-crowned hat, with his Scythe on his shoulder, and his Bag and Bottle by his side, going one day to a piece of ground two or three miles from his habitation to Mowing, was overtaken by a man on Horseback (as he thought) in the shape of a Countreyman, who falling into discourse with him about their Journey, and finding they were both going the same way, he at length offered him the use of his Horse if he was willing to ride behind him; The honest Mower glad to ease his legs seated himself behind him much at ease, and thinking now to proceed in his Journey, he is carried up into the Air with such swiftness that his astonishment gave him no time to speak, and fear made him hold fast by the Rider; Thus they passed over many Countreys

and Towns till at last they came just over a great Market-place in a City belonging to the *Great Turk*, where seeing a multitude of people in strange habits, he cryed out, *Good God what people are these, and whither am I going*; At that word the wicked Dæmon let him fall down in the midst of them, but by reason of the Tents and Cloths that were set up by the Market people to shelter them from the scorching heat of the Sun the vehemency of his fall was abated, and at length he came to his Senses; By this time a vast number of *Turks* were gathered in a Ring at a great distance about him, some supposing he was a God drop: from Heaven, others that Old Time was come down with his Scythe on his shoulder. In short all were extreamly amazed as well at his strange and unusual clothing as at his wonderful coming thither; And their astonishment was yet more increased when they heard him speak in a strange Language which none of them understood, who thinking they did not hear him, approaches toward them and they fly as fast away from him; By this time the news of this rare accident came to the *Grand Seignior*, and Interpreters were sent to take a full account of the matter, to whom the poor man gave an exact relation of all particulars; After which by the *French* Ambassadors means he was sent back again to his own Countrey. *Ibidem*, p. 286.

LXXIX.

I Shall conclude these Relations with one History more of the appearance and assistance of a *Good Spirit* among all the Evil Ones we have mentioned, which a Learned *English* Divine hath thought worth translating out of *Bodinus* a famous Author in his Book of Witches, &c. The main reason why the Society of Good Spirits is so seldom found in History is as I conceive because so few men are heartily and sincerely good, and the following Narrative is the more considerable, because he who writ it had it from the man's own mouth whom it concerns, and is as follows.

The Person was as it seems an holy pious man, and an acquaintance of *Bodinus*, who freely told him that he had a certain Spirit which did continually accompany him, and which he was first sensible of about the thirty seventh year of his age, but he conceived that this Spirit had been with him all his life time, as he gathered from certain monitory Dreams and Visions whereby he was forewarned as well to avoid several dangers, as many vices and sins; That this Spirit discovered himself to him after he had for a whole year together prayed earnestly to God to send a *Good Angel* to him to be the Guide and Governor of his life and actions, adding also, That before and after Prayer he used to spend two or three hours in meditation and reading the Scriptures, diligently inquiring and considering with himself what Religion among those many that are controverted in the world might be best, beseeching God that he would please to direct him to it, and that he did

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not allow of their way who at all adventures pray to God to confirm them in that opinion they have already imbraced be it right or wrong.

While he was thus busy with himself in matters of Religion he lighted on a passage in *Philo Judæus* in his Book *De Sacrificiis* where he writes, *That a good and holy man can offer no greater nor more acceptable Sacrifice to God than the oblation of himself*; And therefore following his counsel he offered his Soul unto God; After this amongst many other Divine Dreams and Visions he once in his sleep seemed to hear the voice of God saying to him, *I will save thy Soul, I am he that before appeared unto thee*; Afterwards the Spirit would knock at his door every morning about three or four a Clock, though he rising and opening the door could see no body, but the Spirit persisted in this course, and unless he did rise would thus rouze him up; This trouble and boisterousness made him begin to conceit that it was some *Evil Spirit* which thus haunted him, and therefore he daily prayed earnestly to God that he would be pleased to send a *Good Angel* to him, and often also sung Psalms, having most of them by heart; Therefore the Spirit afterward knocked more gently at the door, and one day discovered himself to him waking, which was the first time that he was assured by his sences that it was he, for he often toucht and stirr'd a Glass that stood in his Chamber, which did not a little amaze him; Two days after when he entertained a certain friend of his who was Secretary to the King, this friend was much astonisht to hear the Spirit thumping on the bench hard by him, but he bid him be of good courage, there was no hurt towards him, and the better to assure him of it told him the truth of the whole matter.

From that time, saith *Bodinus*, he did affirm that this Spirit was always with him, and by some sensible sign did ever advertize him of things; as by striking his right Ear if he did any thing amiss, if otherwise his left; If any body came to deceive or circumvent him, then his right Ear was struck, but his left Ear if a good man and to good ends came to visit him; If he was about to eat or drink any thing that would hurt him, or intended or purposed with himself to do any thing that would prove ill, he was then forbid by a sign, and if he delayed to follow his business, he was quickened by a sign given him; When he began to praise God in Psalms and to declare his wonderful Acts, he was presently raised and strengthned with a Spiritual and Supernatural power; He dayly begged of God that he would teach him his Will, his Law, and his Truth, and set one day in the week apart for reading the Scripture, Meditation, and singing of Psalms, and did not stir out of his house that day; Yet in his ordinary conversation he was sufficiently merry and of a chearful mind, and cited that saying for it; *I saw the faces of the Se-*

joyful and merry; But in his conversing with others if he talked vainly or indiscreetly, or had for some days together neglected his Devotions, he was forthwith admonished thereof in a Dream; He was likewise admonisht to rise early in the morning, and about four a Clock a voice would come to him while he was asleep, saying, *Who gets up first to prayer?*

He told *Bodinus* also that he was oft admonished to give Alms, and that he observed the more charitable he was, the more prosperous he was; And that one time when his enemies sought to take away his life, and knew he was to go by water, that his Father in a Dream brought him two Horses, one white, and the other bay, and that thereupon he bid his Servant hire him two Horses, and though he told him nothing of the colours, yet he brought him a white one and a bay; In all difficulties, Journeyings, and what other enterprizes soever he was ingaged in, he constantly used to ask counsel of God, and that one night when he had begged his blessing, while he slept he saw a Vision wherein his Father seemed to bless him; Another time when he was in very great danger, and was newly gone to bed, he said that the Spirit would not let him alone till he had raised him again, therefore he watcht and prayed all that night; The day after he escaped the hands of his Persecutors in a wonderful manner, which being done, in his next sleep he heard a voice saying, now sing, *He that sits in the Tabernacle of the most High need never be afraid, &c.*

A great many other passages this Party told *Bodinus*, so many indeed that he thought it an endless labour to recite them all, what he has set down were as follows; *Bodinus* askt him why he would not speak to the Spirit for obtaining the more plain and familiar converse with it; He answered that he once attempted it, but the Spirit instantly struck the door with that vehemence as if he had knockt upon it with an Hammer, whereby he gathered his dislike of the matter; But though the Spirit would not talk with him, yet he could make use of his Judgment in the reading of books and moderating his Studies; For if he took an ill Book into his hands and fell a reading, the Spirit would strike it that he might lay it down, and would also divers times, be the Books what they would, hinder him from reading and writing over much, that his mind might rest and silently meditate with it self; He added also, that very often while he was awake a small subtle inarticulate sound would come into his Ears. *Bodinus* further inquiring whether he ever saw the shape and form of the Spirit, he told him, That while he was awake he never saw any thing but a certain light very bright and clear, and of a round compass and figure, but that once being in great peril of his life, and having heartily prayed to God that he would be pleased to provide for his safety, about break of day between

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his ſlumbrings and wakings he eſpied on his bed where he lay *A young Boy clad in a white Garment tinctured ſomewhat with a touch of Purple, and a countenance admirably lovely and beautiful to behold.* This he confidently affirmed to *Bodinus* for a certain Truth. *Bodinus Mag.* p.

Concluſion.

THis laſt Narrative is ſo extraordinary remarkable that it may well ſeem plainly beyond the power of Human Wit or the Laws of Modeſty to determine any thing therein, though it cannot but amuſe a man's mind to think what theſe Officious Spirits ſhould be that ſo willingly ſometimes offer themſelves to aſſociate and aſſiſt mankind, whether they be Angels that are uncapable of aſſuming humane ſhapes, and therefore are ſeldom viſible, or whether they are the Souls of the deceaſed who have more affinity with Mortality and humane frailty than the other and ſo are more ſenſible of our neceſſities and infirmities having once felt them themſelves, which is a reaſon alledged by the Apoſtle to the *Hebrews* for the Incarnation of our Bleſſed Saviour, who ſays, *For verily he took not on him the nature of Angels, but he took on him the ſeed of Abraham, wherefore in all things it behoved him to be made like his Brethren, that he might be a merciful and faithful High Prieſt; For in that he himſelf hath ſuffered, being tempted he is able to ſuccour thoſe that are tempted; For we have not an High Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are,* Heb. 2. 16, 17. and 4. 15. For ſeparate Souls being in a condition not unlike the Angels themſelves, it is eaſie to conceive that they may very well undergo the like Offices.

It may likewiſe be worth inquiring whether every man have his Guardian Angel or *Genius*, or no; That Witches have many (ſuch as they are) their own confeſſions preceding do abundantly teſtifie; Some Philoſophers were of opinion that every man had two *Genii*, a good one and a bad; Which *Mahomet* has taken into his Religion, affirming, that they ſit on mens ſhoulders with Table-books in their hands, and that one writes down all the good and the other all the evil that a man does; But theſe expreſſions ſeem rather Figurative than natural, and it appears more reaſonable that a man changing the frame of his mind and his courſe of life changes his *Genius* withall, or rather that unleſs a man be very ſincere and ſingle hearted he is left to common Providence; As alſo if he be not deſperately wicked or deplorably miſerable ſcarce any particular Evil Spi-

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vit interpoſes or offers himſelf a perpetual aſſiſtant in his affairs and fortunes. But extream Poverty, irkſom Old Age, want of Friends, the contempt, injury, and hard-heartedneſs of ill Neighbours working upon a Soul low ſunk into the body and wholly void of the Divine Life, does ſometimes kindle ſo ſharp, ſo eager, and ſo piercing a deſire of ſatisfaction and revenge that the ſhrieks of men when they are a murthering, the howling of a Wolf in the Fields in the night, or the ſqueeking and roaring of tortured Beaſts do not ſo certainly bring thoſe of their own kind to their aid, as this powerful Magick of a penſive and complaining Soul in the bitterneſs of its affliction, attracts the help of thoſe evil over-officious Spirits, of which there are ſeveral pregnant inſtances in the foregoing Relations; So that it is probable that they are oft the forwardeſt to hang Witches who firſt made them ſo by their cruelty and uncharitableneſs, and it may be have no more goodneſs nor true piety than theſe they ſo willingly proſecute, but are as wicked as they, though with better luck or more diſcretion, offending no further than the Law will permit them, and therefore they ſecurely let the poor man or woman ſtarve for want of relief, though with a great deal of clamour of Juſtice they will revenge the death of their Hog or Cow.

We may further inquire, why Spirits ſo ſeldom now-a-days appear, eſpecially thoſe that are good; Whether it be not the wickedneſs of the preſent age, as we have ſaid, or the general prejudice men have againſt all Spirits that appear, which they ſtraightway declare to be Devils; Or whether it ariſe from the frailty of humane Nature that is not uſually able to bear the appearance of a Spirit no more than other Animals are, for into what Agonies Horſes and Dogs are caſt upon their approach we have already heard, and is in every ones mouth, and may be a good circumſtance to diſtinguiſh a real Apparition from our own fancies and imaginations which theſe Creatures are not capable of; Or laſtly, whether it be the condition of Spirits themſelves, who it may be without ſome violence done to their own natures cannot become viſible, it happily being as troubleſome to them to continue viſible for ſome time as it is for men that dive to hold their breath in the water; yet it does not follow from hence that there are no ſuch Appearances though ſome it may be will not believe it becauſe they themſelves never ſaw any, for that can be no evidence that they are not extant in nature, ſince every man hath a reaſonable Soul in himſelf which is an immortal living Spirit, and yet none ever ſaw it forſaking its Habitation and leaving the Body, for as long as we are in this mortal Body we can naturally ſee nothing but what is corporeal, nay our eyes are ſo weak that we cannot diſcern many real ſubſtances without the help of an Inſtrument invented for that purpoſe.

To confirm this truth of Apparitions if we will but admit the

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free confessions of Witches concerning their Imps, which we find they so frequently see and converse withal, know them by their names, and do obeysance to them, the point would be quite put out of all doubt, and their proofs would be so many that no volume would be hardly able to contain them; But these our Adversaries say are all *melancholly old Women who dote and bring themselves into danger by their own Fancies and Conceits*; But that they do not dote I am better assured of (saith my Author a very learned Person) than of their not doting that say they do, for to satisfy my own Curiosity I have examined several of them, and they have discourst as cunningly as any of their quality and education; But by what I have read and observed I discern they serve a very perfidious Master who plays wreaks many times on purpose to betray and destroy them; I demand concerning these Witches who confess their contract and frequent converse with the Devil, some with him in one shape, others in another, whether meer melancholly and imagination can put Powders, Ointments, and such like things into their hands; Can impress Marks and Teats upon their Bodies so deep as to take away all sence in that place; Can put Silver and Gold into their hands which afterwards proves but either Counters, Leaves, Shells, or some such like useless matter; These real effects cannot be meer melancholly, for if a man receive any thing into his hand be it what it will there was some body that gave it him, and therefore the Witch receiving some real thing from this or that other shape which appeared unto her, it is an evident sign it was an external thing that she saw, and not a figure only of her melancholly imagination. There are innumerable examples of this kind besides those I have set down, which are undeniable to all men of sense, so that we need not farther insist upon them; And from the whole (saith my Author) I am not ashamed to profess that I am as well assured in my own Judgment of the Existence of Spirits, and the Appearance and Communication of Evil Ones too, and with Witches, as that I have met with men in *Westminster* Hall, or seen Beasts in *Smithfield*.

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